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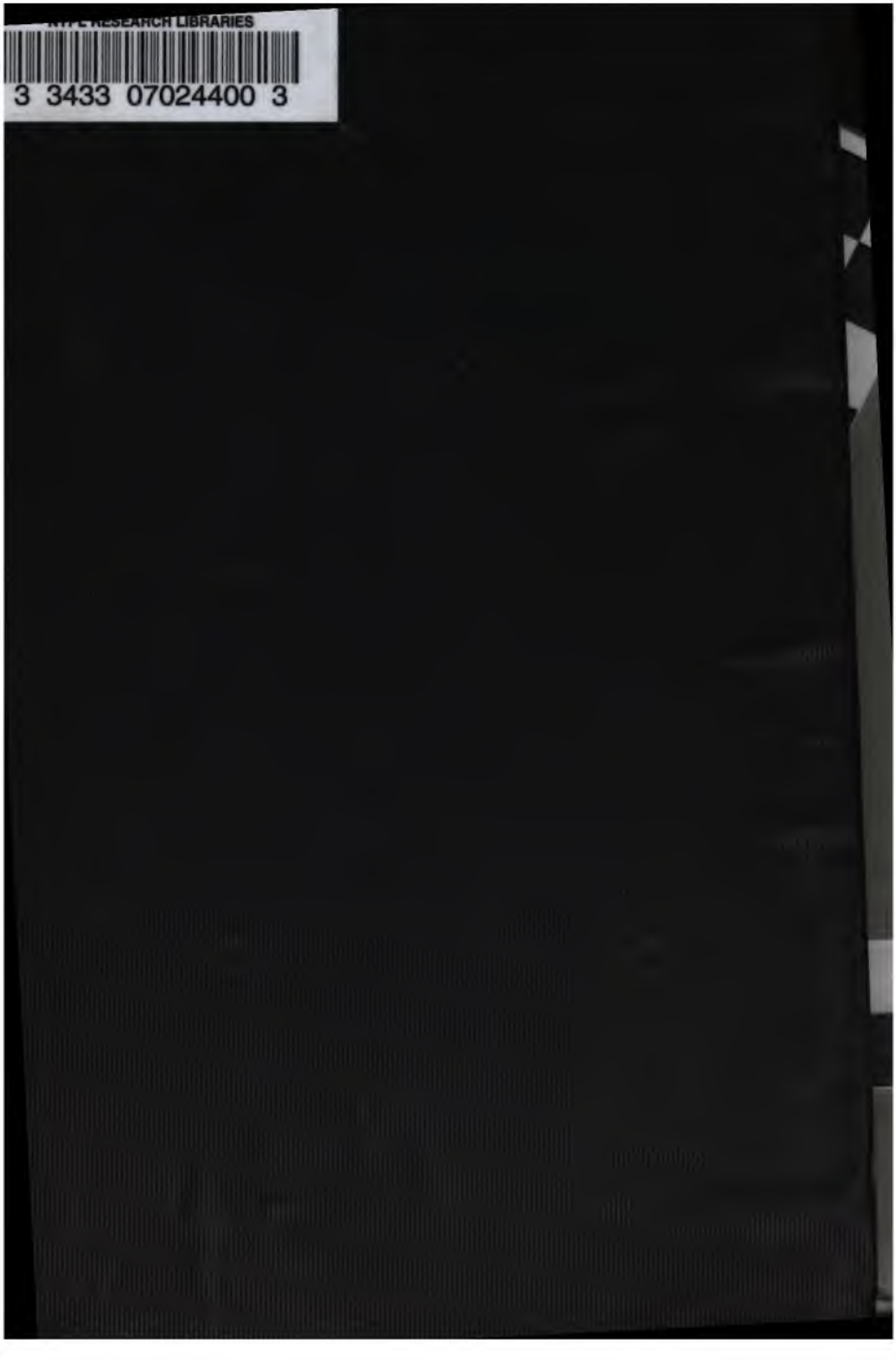
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MEDICAL GREEK

Collection of Papers on
Medical Onomatology and a Grammatical
Guide to Learn Modern Greek

BY

ACHILLES ROSE

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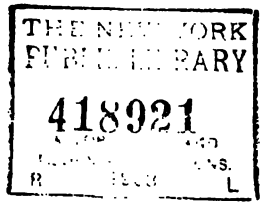
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PREFACE.

LOMBROSO has called the deep rooted inclination of mankind to combat new ideas "misoneismus"; for this barbarous term let us substitute a correct name: "misocainia."

In medicine, as in other sciences, many new things are brought up from time to time which, later on, are recognized as new errors; this explains why new ideas are received with caution, even with suspicion; but this is nothing morbid and cannot rightly be called misocainia. We can speak of misocainia only when the motives of the opposition against new ideas are prejudice, selfishness, and indolence —the archenemies of all progress—and we classify misocainia as phrenitis *sui generis* in cases in which it develops to such a degree that men of science, of exalted position, lose the sense of truth and honor and degrade themselves by the employment of unworthy means

in order to suppress a new idea or intrigue against and injure those who have promulgated a new truth.

Of this form of phrenitis examples exist in the history of medicine.

Misocainia, so long as it is not manifested in a dishonorable manner, is natural, but misocainia expressed in malevolent misrepresentations is phrenitis.

In an article which was published in *Medical News* December 3, 1904, I have undertaken to call attention to the rôle misocainia has played in the history of medicine.

When the Code Napoleon, the work which soon excited the admiration of the whole civilized world, first appeared, the lawyers thought very little of it, saying: this is no law book, for it is written in such plain and simple language that a common man can understand it.

As far as I could learn from history there has never been displayed any misocainia during the last hundred years while men of profound learning, great philologists among the physicians attempted to correct unscientific terms

in medical onomatology, although these attempts were not only failures to a great extent, but added in many instances more and more confusion to that which existed already. When a simple rational and radical remedy was presented by me fourteen years ago, a remedy which should be appreciated by any physician with common sense, the history of the first appearance of the Code Napoleon was revived.

Blackie exposed the existing corruption of the college professors in speaking of Greek as a dead language. His principle was to tell the truth but with charity, and thanks to his charity he accomplished nothing. Corruption cannot be suppressed with charity.

In the whole history of science there exists no greater nonsense than the defense of Erasmian pronunciation and the classification of Greek with the dead languages. This error has been of serious consequences to medical science; it has been the cause of corruption in medical language and in medicine itself, for nobody can deny that corruption in medical language is corruption in medicine. The attempts of the would-be reformers were failures

because these would-be reformers were guided by Greek professors who would not admit that Greek, as taught in our schools, is only a small part of the Greek language. New words are coined with the aid of the Greek dictionary, but without the ability of speaking or thinking in Greek; without commanding the genius of the language. The task of remedying the evil is by no means hailed with joy by old gentlemen belonging to a past generation of that kind who do not support the cause of progress. In this case many of the prominent and influential men who control medical politics, medical societies, medical journals seem to have united to silence the cause of reform. The profession at large, however, takes interest in the onomatology question, otherwise the literature collected in this book could not have developed.

I.

GREEK AS THE INTERNATIONAL LANGUAGE OF PHYSICIANS AND SCHOLARS IN GENERAL.*

ALL those who attend the International Medical Congresses notice an unpleasant circumstance, which becomes more and more marked with every succeeding assemblage. It is the inconvenience caused by the want of one language understood by all. There are some members who understand and fluently speak the official languages; they can easily take part in every debate, no matter which official language is used by the speakers. But few such members can be found; the majority of the participants, and among them frequently some who are most prominent in their special-

* Paper read at a Stated Meeting of the New York Academy of Medicine, March 15, 1894. Dr. D. B. St. John Roosa presiding.

ties, understand but one language, and thus lose about two thirds of everything spoken during the meeting. They are often unable to enter upon the discussion of a question, because they cannot understand the subject mentioned; and if they speak on some object, as a rule it is not understood by at least two thirds of the participants in the congress.

An illustration of the difficulty thus presenting itself on account of the polyglot condition of these medical assemblies, is found in a letter written by a prominent German surgeon, dated December 28, 1892, to the president of the American Surgical Association, concerning the Pan-American Medical Congress.

The languages of the congress were the Spanish, French, Portuguese, and English. The German was excluded, probably because it is nowhere in America recognized as official.

The surgeon says in his letter: "I do not believe that the physicians of Germany will be able to take an active part in the transactions of this Pan-American Congress, unless they are enabled to use the German language in delivering their lectures."

The difficulty in this case was overcome by changing the statutes, by allowing papers to be read in any language, provided that the authors of papers in other than the official languages transmitted to the general secretary a synopsis of not more than six hundred words, before a certain date in advance of the date of the congress. A further condition was that a manuscript of each paper of this kind was to be delivered, before or during the session, to the recording secretary of that section before which it was to be read. Remarks on articles read could be made in any language, provided the member making such remarks handed them in before the close of the meeting, written in one of the official languages. I enumerate these details in order to illustrate how complicated the difficulties of a polyglot congress are. Everybody can complete this chapter either from personal experience or by meditation.

One might think the remedy in this dilemma would be the adoption of a universal language, and indeed, this idea has already for a long time occupied the minds of the greatest

thinkers, above all, of Leibnitz. His attempt was based on the supposition that every act of thinking might successfully be reduced to an arithmetical basis, if it were possible to discover symbols for the most simple comprehensions and for the combination, as well, of such symbols, as, for instance, is done in mathematical science. Already in his youth he aimed at this purpose in a well-developed plan, maintained up to old age, of a *"Characteristica universalis,"* or *"ars signum et lingua philosophica."* However, this plan was never realized. As far as his idea was correct, it has been carried out by the signs of the mathematical and chemical sciences. A world language, so far, exists only in the telegraphic marine code.

As the attempts of Leibnitz failed in the seventeenth century, so also have failed those of the eighteenth century.

During the nineteenth century, the means of communication increased in gigantic proportion; international commerce became of far more importance than ever before; and the attempts at creating a world language have

been resumed. The best known of these is the Volapük of the Rev. Mr. Schleyer, and the partial success obtained for some time by this artificial language proves the existence of a great desire for an international means of communication.

Whatever may have been the object of Volapük, it could never have been the intention of the inventor, nor could it have been expected of him, to make it an international language for scientific purposes. Since the time of the delivery of this lecture I wrote in a paper*: "The spiritual world of Europe was united in the 18th century by the language and culture of France; even the official language of the Berlin Academy at that time was that of its king, the language of Voltaire. As late as 1807 the last volume of the transaction of the Berlin Academy appeared in the French language. The monopoly of a French universal language, however, has since been broken. On the other hand, it is just in France that during the last few years a very active agitation has developed

* International Tasks of the University. *Medical Review of Reviews,* Nov. 1906.

with the object of proclaiming the latest language, Esperanto, invented by Dr. Samenhof of Warsaw, the language of the world. Artificial languages of this description without number have seen the light in increasing ratio in the course of centuries. Aside from Volapük, which excited the world a generation ago, several dozen world languages have appeared in recent times. Diels enumerates the following: Pasilingua, Veltpart, Veltspik, Velt Deutsch, World English, Zentraldialekt, Lingue Mondu, Mondolingua, Lingue Universal, Idiom Neutral, Langue Bleue, Kompromiss-Sprache, Zahlensprache, Mezzofanti, Communia, Kosmos, and these do not exhaust the lot. Ostwald, during his recent stay in America, seems to have been very successful in his exertions in favor of the new world language Esperanto. Diehl's position is this: as little as new constitutions, new judicatures, or new religions can at the present time be the outcome of an individual genius, just so little can a new language suddenly crop up over night; or, if it does, it will ignominiously vanish again over night. (It corresponds ex-

actly with my own.) Diels continues, Esperanto, with its pleasing accent, will disappear as soon as its adherents find out that the enthusiastic expectations of an early general acceptation are not realized. This he follows up by examples showing the homunculus nature of this artifact."

It was an idea of King Maximilian of Bavaria, to transmit to history a reminder of his reign. He instructed the architects of Germany to design a new style to be named after him. Such a style of Maximilianesque was created. I have seen, in Munich, houses built after this plan. An architect—it was Semper, if I be not mistaken—when asked to take part in this creation of the so-called Maximilian style, answered, that such a thing could not be made to order, that a style of building is the consequence of the history, the culture, life, and doings of a great period of a people. If such be the case with a style of architecture, how much more must it be the case in regard to language!

The history of this style of Maximilian's is, that it has no history. This short history is

also that of the attempts to create a new world language.

While a universal language, sufficient to satisfy the intellectual want of every people and of every time, can be as little imagined as the equality of all mankind, still such an uniformity is possible in a restricted part of human society, viz., in that aristocracy formed by art and science. It is not the masses who need such a universal language, but the men of science.

Since Latin is no more used as an international scientific language, the want of such a language makes itself more and more felt as science extends. I do not know if any, and what serious attempts have been made in regard to this desideratum. I read that the American Philosophical Society had proposed that the question of the creation or adoption of an international scientific language should be considered at a congress which was to be held in Paris in connection with the last Exhibition. I read further that the Société de Médecine Pratique had taken up the question, and a commission, consisting of representatives

of the principal scientific associations in Paris, had been appointed to study the matter. As far as I have learned, these associations set their face absolutely against Volapük.

Just as present, there is much agitation in France for reform of instruction and examination in medicine. The Ministry of Instruction propounded quite recently questions in this direction, to be decided upon by the medical faculty of Paris. A commission of five professors and the rector of the faculty have considered these questions, the principal of which was whether the study of the classical languages should be abandoned. The commission in its answer said: The physician is obliged to use an onomatology which is derived from the Greek and the Latin. Although he may, without having been instructed in the classics, in the course of time acquire a superficial knowledge of the expresisons, still there will remain in such a case a sentiment of inferiority because he does not know their origin. In the interest of the dignity of the profession, this sentiment should be spared to the future physician. The commission further

said it would be absolutely necessary that, in addition to the knowledge of the classical idioms, the knowledge of one of the modern languages should be required, namely, the German. In the present condition of the medical science, which derives its elements from all parts of the world, every physician ought to be somewhat of a polyglot.

Professor Dr. H. Zimmer of Regensburg writes:*

"The language of medicine is the result of its historical development. It evidently bears the unmistakable and perhaps indelible impress of the vestiges of these laborious and not always salutory influences. In the same way as almost the entity of our occidental civilization has grown upon the soil of Greco-Roman antiquity, the chief constituent parts of the linguistic treasure of natural philosophy is contained within the confines of the classic languages.

The writings of Hippokrates, Aristoteles and Galenos, as well as of Celsus, Plinius and Vegetius are and will remain for all scientists

* Kurze sprachliche Einleitung zu Roth's Medizinischem Lexikon, Leipzig, 1908.

the basis and test for correctness of language and purity of Greek and Latin terms in the domain of natural philosophy. Pollux, in his Greek Onomasticon, has stored up the existing supply of medical onomatology.

It is by this means that these sciences still bear to-day the stamp of intercommunity, simplicity and internationality, and this fact makes it an indispensable duty for every physician and natural philosopher to acquire a knowledge of these two languages.

Without a knowledge of etymology and the laws of word construction a linguistic expression will not be retained in the memory, it possesses neither sense nor form, its relations and differentiations are unrecognizable and obscure, throwing the door wide open to arbitrary misconceptions and linguistic malformations.

The rivalry of the nations is against the employment—as an international language—of one of those principally spoken in the civilized world, such as English, French, or German. In addition, these languages are insufficient for the expression of new ideas and for the

composition of words. Even as it is now, the English, French, and German scholars have one thing in common: they borrow from one and the same language when new words have to be formed for new things. They borrow from the Greek, from that language which has many claims to be preferred to every other in the selection of a universal language for scholars.

In choosing the Greek, no mutual rivalry need be taken into consideration. It is the old, old idiom of a small nation and of a small country. The language is rich and musical, clear, and precise, and especially abounding in combinations. It is able to render every modern idea completely, and already it has, in this regard, given life to thousands of words. In thousands of schools, and in every university, it forms a necessary part of instruction. Not only do we use a multitude of Greek words in our daily intercourse, but our entire medical onomatology, also the general onomatology of the arts and of the sciences, is, for the most part, dominated by the Greek language.

The magnificent structures of the ancient Greeks, their equally splendid works of sculpture, have been so little approached by us, that nobody in the whole world would entertain the possibility of a comparison in our favor when modern achievements are contrasted with the masterpieces of Greek art. The temple of the Olympian Jupiter, the Acropolis of Athens, the Venus of Melos, the Hermes of Praxiteles, are proofs that the Greeks had a much better developed sense of beauty than any other people of a later age.

Greek art is still alive, for it affords the highest examples for our architects and sculptors. Everybody knows this to be a fact.

The Greek language still lives, the same old Greek which is taught in our schools—taught, however, by the eye only. It is spoken by seven million people, and it is more beautiful and noble than any other language, just as Greek art is more beautiful and more noble than any other. There are, however, but few who seem to be aware of this fact.

Greek has once before now been the world's language. Its use was extended over a larger

territory than the Latin. *"Graeca leguntur in omnibus fere gentibus, Latina suis finibus,"* says Cicero. *"La langue grecque deviendrait la langue universelle,"* Voltaire wrote. The humanists at the end of the Middle Ages caused its Renaissance.

Let us hope that a second Renaissance and a brilliant period of the study of the Greek language will ensue, the final purpose of which can only be the greatest possible extension of genuine science and culture.

The colleges have sprung from the Latin schools of the Mediæval Age; they have, on this account, inherited a steady preference for that language. The general use of the Latin on the part of the learned profession, has, in the easiest manner, facilitated the learned intercourse of all. This has now, however, altogether changed. The national languages have obtained their natural rights, and should always maintain them, even if a universal or international language for scholars shall have been adopted. We must concede that it is impossible to reinstate the old relation the Latin

has held—when all the lectures on any subject whatever at the universities were delivered in Latin. Neither would such be desirable.

Virchow says, in his inaugural address as rector of the Berlin University: "It was from the beginning a weak side of humanistic educational institutions to favor the Latin language. It must be conceded that they could not do otherwise. They found the Latin the universal language of church and law. They were all Latin schools. They only continued what had become a general practice in consequence of the habit transmitted for a thousand years. But for this reason, they had accepted an element of weakness. For the classical writers of Rome were in their works away behind the Greek authors. Indeed, the best among them are indebted to their Greek antecedents for their education. The school of Athens formed the background of all learned activity. Our own western civilization has adopted from the Greek literature the really moving thoughts and the facile forms. Homer, Aristotle, and Plato have continued to be, up to our time, the teachers of mankind.

"Since the Greek authors have again been read in the original, the active interest in the Latin language has been reduced. Still, the Latin remained the principal object of information. But it steadily accomplished less. As the use of the language as such became gradually less, rhetoric was omitted, restricting the study more and more to the grammar. Indeed, instruction in grammar gradually so overpowered everything that even the Latin essay became a *pium desiderium.*"

The higher aim in language study is to know the language colloquially and idiomatically.

This cannot be attained by means of the grammar. There is great activity on the part of modern linguists toward devising a rational way of imparting a colloquial knowledge of a language. A number of natural methods have sprung up, and have produced new activity in every country. Not alone the modern languages have been taught by such systems, but attempts have been made to teach Latin after such methods. The best, indeed the only successful one, is the Tusculum system of Arcade Avellanus, of Philadelphia, Pa., who was born

in Hungaria, where up to the time of the Revolution of 1848-49 Latin served as universal language among the cultured people of the many nationalities in the country. Avellanus, although born after 1849, was taught his school lessons in geography, history, mathematics, physics, astronomy, all in Latin. He came to this country, where fifteen years ago he commenced to publish a number of books to introduce his method; a little later on he published the most admirable Latin monthly, *Praeco Latinus,* which has now reached its fourth year. The Tusculum system surprises us by its simplicity, the main feature being that the language is taught within itself out of its own material.

The number of Latin scientific terms, with the exception of the vocabulary for law matters, is inferior to the number of words from the Greek. Moreover, we possess only the written Latin language; the language of daily commerce has not been transmitted. The Latin of the church, of the learned, is an artificial, a forced language. It can easily be understood why, under these circumstances, the

instruction in Latin became more and more purely grammatical; but why the Greek, a living language, a language just as living as our own, has been treated alike in our schools, is a question which should be addressed to all the learned world, in order to expose a wrong that has been committed and kept up for centuries.

"Grammatical schooling," says Virchow, "is not that auxiliary means of progressive development which is needed by our youth. It does not cause that desire for learning which is a presupposition of independent further development; but, on the contrary, it is manifest that many scholars, as well as their parents, regard it with hatred."

Prof. John Williams White, of Harvard college, says: "High grammar, philological research concerning forms and laws of construction, should be undertaken by no one until he is well on his course, and, it may well be, by the majority of men never at all. The study of the classics is an effective means of mental discipline, but theoretical grammar does not furnish the best field for its exercise."

Study, like almost everything else in our times, and especially in this our country, must be done at high pressure; and no time is to be lost, since many things have to be learned. It is true the Boston Latin School does not do what it did forty years ago—teach boys for a whole year the forms, rules, and exceptions of Latin grammar without even a single sentence of illustration; the "Method of Classical Study," by Dr. Taylor, of Andover, in which he asks seventy-six questions upon the first three lines of Xenophon's "Anabasis," and one hundred and twenty-seven upon the first three verses of "Æneid," I suppose is not in use any more; yet radical change of instruction in the classical languages, especially in Greek, is needed, whether we consider either of these languages as an international medium or simply as a means of mental discipline.

In order to command a language, it is, above all, necessary to know how the people speak. The every-day language must be familiar to us. Whoever knows the conversational language of a nation has the key to the under-

standing of its writings like the people themselves.

The Attic boy needed for reading the Greek poets, the Attic farmer for the theatre or a public meeting, only the knowledge of the Attic conversational language in its most simple form. It enabled them to understand the tragedies of Sophocles and the speeches of Pericles.

It has often been claimed that there are remarkably few words and sentences which suffice for the common man in speaking his native language, and which enable him to understand even that which to him is a new formation. The every-day language must first be known before acquiring the art language.

Macaulay and others recommend, while learning a language, to lay aside the grammar, as the laws of speech will be easily comprehended while reading good authors. It seems to me that whosoever begins the study of a language with the learning of its rules, will never learn the language, unless he abandons the study of the grammar and commences anew.

So long as Greek is taught in the schools according to the present methods, it will be considered as a language too difficult to be learned, and could not be selected for a universal language.

Greek is a living language and must be treated as such. It is difficult to find a proper expression without using strong terms, to characterize the erroneous common opinion that Greek is a dead language!

We frequently meet with people who, having attained a certain degree of education, make this mistake, while as a matter of fact, Greek newspapers are continually published, and new books, also, appear regularly in the Greek language, treating of various subjects. An uneducated man may be excused for such mistakes, as certainly professional philologists have contributed not a little to the propagation of such views.

The professors of the classical languages simply pay no attention to the living Greek, without having even the least semblance of any grounds for such disregard; and yet they pronounce the language of the Muses accord-

ing to the usage of their respective countries, in the English, Dutch, or German manner. The pronunciation, which ought to be alone the rule, is unknown to them, nor do they wish to know it.

Nothing is easier than the proof that the Greek is not a dead language. The daily Greek newspapers published at the present time prove that the Greek language of to-day is still the same Greek of the classical age, showing merely some differences as each living language undergoes in the course of time. Look, for instance, into the Σάλπιγξ, published in Cyprus. Whoever has been instructed merely at school, on beholding for the first time this paper, will be agreeably surprised to find that he is able to understand its contents without any difficulty. A better and more convincing proof can hardly be imagined.

The fact that the Greek language alone has preserved itself almost unchanged through thousands of years in its original beauty is, in my opinion, as a modern Greek writer expresses himself:

«διότι τὸ ὡραῖον εἶναι ὡσὰν λάμψις
τοῦ ἡλίου ἐπὶ τῆς γῆς, διότι τὸ
ὡραῖον ζῇ αἰωνίως».

The Greek language has been transmitted together with its pronunciation. The majority of the Greek people, kept in bondage since the Mediæval Age until 1822, were altogether unable either to read or write.

Much has been said garrulously about the degenerated descendants of Pericles, Socrates, and Phidias. Still, these degenerated descendants have the undeniable fortune to speak a language which Pericles, Socrates, and Phidias would have understood. An unbroken chain continues from generation to generation, and back again, from the Greeks of the twentieth century to those of Pericles, Socrates, and Phidias.

The Greek language is immortal!

An interruption of Greek culture, and of the use of the pure, fine, literary language, has never happened in Greece, not even after the Latin conquest in 1204 and the Turkish con-

quest in 1453. This tenacity of the Greek language has been accounted for by the fact of the beauty and the magnitude of its classical literature. A large tree, which excludes all sun rays underneath its mighty foliage, will not permit other plants to be lighted and warmed, and to thrive within its reach.

The Greeks always regarded their language as of wonderful beauty, and looked upon new elements which might have been introduced into it as vulgar corruptions. School, church, administration, military, legislature, courts, correspondents, literati of all centuries, used the pure literary Greek, and never the vulgar people's language. Even the Roman reign, which forced many nations to adopt the Latin language, had no powers to interfere with the continuation of the use of the Greek. To emphasize it once more: The Attic, the classical language, with its forms, words, constructions, expressions, orthography, has always been regarded as sacred, as something which alone has a right of existence, which had to be preserved as free as possible from new elements.

When Greece had regained her liberty, after almost four centuries of Turkish bondage, a regular government was to be erected. Countless numbers of demands were made on the language. A new life, a culture of which there had been no idea before, appeared suddenly before the Greeks. The language had to keep pace with the many new political, scientific, technical, commercial, journalistic, requirements. Another nation would certainly, under such circumstances, simply have adopted with the foreign ideas also the words of foreign people, and would have formed a hybrid language. Not so the Greeks. Their history has led them to exclude foreign words, led them to take the necessary elements from the old Greek to create new symbols for new ideas. This was a gigantic work. Stephanos Kumanudes has enumerated thirty thousand words which have been created during the last one hundred years. Let us illustrate how the work was done by a few examples: During the last century the foreign word σταμπαρία had been used for printing establishment—then τυπογραφεῖον had been formed, and

from the latter a great number of combinations were made which could not possibly have been formed from σταμπαρία. In the same manner was said ἀδουκάτος, then the genuine Greek δικηγόρος, or first πόστα, then ταχυδρομεῖον, etc. These and thousands of other foreign words are now entirely out of use and may be known only to the oldest people; the majority of the Greeks have no recollection of them.

It is a customary assertion that the modern Greek is a barbarous mixture of a good deal of Slavonic, Albanese, Turkish, and Italian, and of a little corrupt Greek. As we have seen, this is just as untrue as the assertion that the Greek is a defunct language. Naturally, such incorrect views are held among the ignorant. However, as I know from experience, such ignorance is found also among the otherwise educated classes who have studied the Greek language while at college. It is remarkable how the very Greek language, from which every other European language has drawn so freely, has been calumniated in such a manner.

Aside from the Greek as published in newspapers and books, which some are pleased to designate as an artificial old Greek in a new Greek garb, the living and really spoken language of both the higher and the lower classes, of the inhabitants of the cities as well as of the peasantry, is by no means a barbarian mixture, but rather a genuine Greek. Everybody acquainted with this language is aware of this fact. I cite as witness thereof: Ernst Curtius, a first-class expert in both forms of the Greek language, who says in his work "The New Greek and its Meaning with Regard to the Old Greek," that, excepting a few tracts at the border of the territory where Greek is spoken (as, for instance, the Ionian Isles), "even the lowest Greek uses a pure Greek language."

The question of the physical descent of the new Greeks, which cannot be separated from that of the language, is best settled by answering that of the descent of the language. According to late researches, a Slavonic descent of the Greeks can no longer be maintained. Proof can be furnished that not only are the

modern Greeks not Slavonic, but also that no trace of a Slavonic influence can be found, with one exception to be mentioned presently.

A colleague, who had studied Greek and was also a college graduate, claimed, while conversing with me, that the modern Greek and Slavonic languages were very much intermingled. A Greek gentleman, a scholar, on hearing this reproach, replied: "I shall be very much obliged to this gentleman if he will mention even one single Slavonic word found in the modern Greek language." The Slavonic is entirely restricted to the designations of habitations, hills, landscapes, waters, and even then it appears only in occasional places and by no means in all Greece.

In spite of a long-continued intercourse, the Albanese have, if possible, left still less traces in the Greek language.

It is somewhat different concerning the Turkish language. The Turkish dominion was for centuries very effective and oppressive; it cannot, therefore, seem strange if words of the official language have permeated the language of the conquered people. In the written

language, however, nearly everything of foreign origin has been carefully avoided.

It is true the works of the modern Greek writer are not of as much beauty as the works of the classical period, but the language is not to be accused for this. The marble of Pentelicon is not at fault when, in later periods, no Venus of Melos, no Hermes of Praxiteles, could be formed of it.

In comparing the new with the old Greek, the mistake is frequently made of considering as old Greek the written Greek of the Attic poets and writers of the classical period. The new Greek of the people's language is compared with a dialect of the old Greek written language. Unlike is compared with unlike, in order to prove that in the real living language the forms of the old Greek have been partially lost, partially changed.

The pronunciation, as taught in our schools, differs to an extraordinary degree from that of the language of the Greek nation of the present time. This school pronunciation lacks every scientific authority. The ignorance of the new Greek shown by most of those who

take sides against the modern Greek pronunciation of the classic Greek language is astonishing. Philologists have written in favor of the school pronunciation and against the pronunciation of the living Greeks, although they have never heard real living Greek spoken by a Greek.

The Greek of the schools is looked upon as a dead language; the method of teaching, as well as the purpose for which it is taught, is of no account for practical life. Those leaving school, except such as choose philology as a profession, forget what they have learned more rapidly than they have learned it, and thus it seems to be of no consequence to the teachers whether the Greek is pronounced in one way or another. A custom handed down for three hundred and sixty-five years is followed, and thus the necessity is removed of imparting to the language the sound of a living, undoubted Greek idiom.

The French, English, and Russian pedagogues think in the same manner as the German philologists, therefore the Greek language is learned in the respective countries according

to the modern high German, French, English, and Russian pronunciation, and forgotten again. The fate of the Greek language in the schools seems therefore to be sealed, unless a better mode of instruction is introduced. A language which is spoken by seven million people is forcibly reduced to a defunct language.

A school which is proud of its scientific teachers should teach nothing that has been proved, and been also admitted, to be unscientific and false. Neither should this be done even with a really defunct language. Nor does it ever happen in regard to any dead or living language, except in the case of the Greek. Instruction in the living languages is not given with an invented pronunciation, and even in teaching dead Latin and Hebrew a pronunciation is taught in the schools which is pre-eminently based upon the living tradition. Latin is taught as it is transmitted through its pronunciation in Italy, and through the pronunciation of the Italian language; Hebrew, as it is really spoken by the Portuguese Jews.

Only with the Greek an exception is made

by the school, and just in this case the existence of a living Greek language ought to be a reminder to place instruction in close relation to life, so that the scholar might later employ it for practical purposes. The phrase ought to be borne in mind: *Non scholae, sed vitae discimus.*

It is certainly very discouraging to the scholar who, having devoted years to the study of the language, finds that, thanks to the college pronunciation, he must pass among the Greeks in their beautiful country like a deaf and dumb person, neither understanding nor understood.

The time has passed long since when a creative activity in Attic philology and archæology was, almost exclusively, evinced in the dust of domestic libraries with facsimile and picture book. The number of archæologists, especially since Schliemann, who try to enlarge the knowledge of old Greece in the new Greece is steadily increasing. There are inducements enough, even without the idea of making Greek an international language, to employ the pronunciation of the now living Greeks.

No probability exists that the ancient Greeks spoke like the college professors; certain is it, however, that their pronunciation was similar to that of the Greeks of to-day.

The pronunciation of the colleges is an invention of Desiderius Erasmus of Rotterdam. He has described the invention in his book *"De recta latini graecique sermonis pronunciatione dialogus."* The book was published in 1528.

Which pronunciation had prevailed in Europe up to the invention of Erasmus of Rotterdam? The Greek, the same in all European countries, learned from the Greeks. After the conquest of Constantinople, Greek scholars fled to the Western European countries, and there gave lessons in the language of their ancestors; pupils did not doubt that the pronunciation of these modern Greeks had a historical right. Reuchlin, the great German philologist of the time of the Renaissance, has learned and taught the Greek language with the pronunciation of his Greek contemporaries, hence all persons who follow his example are called Reuchlinians. The modern

Greek pronunciation, although not invented by Reuchlin, is called, curiously, Reuchlin's method, in opposition to the method invented by Erasmus.

Erasmus always spoke the Reuchlinian, but never in his life according to the method called after him. He also taught his students the pronunciation according to Reuchlin's method. Indeed, he had requested his Grecian friend Laskaris to furnish him a Greek teacher, in order that his own children should learn the correct pronunciation with their own ears and mouths.

The above-mentioned dialogue, *de recta pronunciatione,* is indebted, according to a well-authenticated tradition, to the following farce: Erasmus, who was childishly vain about his Latin and Greek knowledge, and who styled himself "the most amiable prince of science," met with the following mishap: A gay visitor from Paris, inclined to perpetrate all kinds of roguery, told him the following fib: He had made the acquaintance of Greeks, very erudite men, who spoke in a manner entirely different from that in which all the world pronounced

the Greek. And then he showed Erasmus how these remarkable Greeks spoke: exactly as if Greek were Dutch.

Whether Erasmus put full or only partial faith in this venture, it is certain he wanted to use it in order to aid his vanity; he intended to pose before the learned world as the inventor of this latest bit of wisdom. The dialogue was composed in the year 1528. Most of the contestants in the battle about the Greek pronunciation have not even read this manifesto. It assumes the shape of a dialogue between a bear and a lion; is exceedingly tedious, a feeble and attenuated waltz in trivial Latin.

The bear imparted to the lion that the old Greeks might have possessed the Dutch pronunciation interspersed here and there with specimens of the French expression. This nonsense spread like a prairie fire. A flood of pamphlets agreeing with this dialogue was the result.

The invention of the pronunciation, according to Erasmus, happened in no other manner. The professors of Greek need not boast of the history of their pronunciation of the Greek

language; it shows anything but a scientific basis. If any one doubts the truth of this, let him read the document of the dialogue referred to; it can still be obtained. It is hardly necessary to marvel at this story. The dialogue was published at a time when, in spite of profound erudition, there was hardly an inkling of the internal substance of a language, or even of the true relation of the languages to each other, to be found in the world of learning; at a time when the greatest imaginable nonsense was uttered in an erudite manner. Specimens thereof are the Latin essays, comprising large volumes, concerning the question whether Adam was created with a navel. At a large waste of learnedness it was also proven at that period, that Adam and Eve, before biting into the apple in Paradise must have spoken Dutch, but after the fall, the French language.

Since the sixteenth century, a Babylonian perplexity prevails concerning the Greek pronunciation. Nobody understands the Greek of a foreigner, still less that of a Greek.

It is certainly remarkable, that the perfectly arbitrary, senseless invention of a cranky

pedant has remained in force since 1528. Every attempt to justify it, composing since 1528 a bulky literature, is based upon sophistry.

The followers of Erasmus have taken pains, up to the present day, to invent the scientific proofs for the correctness of their pronunciation.

In the course of time, the pronunciation of every language changes, in correspondence to the changes of the language itself. This we can perceive in an instance quite near us: The Canadian Frenchmen, having remained in an isolated condition, speak the French language to-day in exactly the same manner as it was written and spoken in France two centuries ago. Dialects undergo the least changes, as may be seen by comparing the writings of Zwingli, which are written in the very genuine Zurich dialect as it is spoken to-day. Examining the Manesian manuscript, containing the songs of Zurich poems of the thirteenth century, we find the same language which the people of Zurich speak to-day in their own dialect.

The application of these examples to Greek

is near at hand: It is not probable that the pronunciation changed more during the same space of time than the language itself. The classic Greek was a well-sounding language; we know this through the Greeks themselves, as well as through the Romans. The Greek of to-day still belongs to the most melodious languages; its pronunciation gives a beautiful and pure harmony.

When we consider the absurdity of the school pronunciation of the Greek, we must regret that a clumsy joke perpetrated upon Erasmus of Rotterdam—a joke which certainly does not become science on account of its venerable age—is still taken seriously by many.

I said above: "In order to command a language, it is above all necessary to know how the people speak. The every-day language must be familiar to us."

"Whoever knows the conversational language of a nation has the key to the understanding of its writings like the people themselves."

"The every-day language must first be known before acquiring the art language."

Should we not feel sorry for the student who begins learning English by studying the poetical works of Chaucer? In what a roundabout way would he finally be enabled to understand the peculiarity of the language of Longfellow; how long would it be before he would be able to derive any sort of enjoyment from this poet's writings, if he were to learn the English language by reading Longfellow's works exclusively, and, in learning it, were obliged to parse every word?

The color of a language and the kind of style of a literary work can only be fully perceived by one who is able to judge how far this language differs from commonplace daily conversation. We do not subject good wine to a chemical analysis by means of acids and salts in order to prove its value, neither do we grammatically analyze a poem to enjoy its charm.

In learning a language, we notice one thing: In order to advance rapidly we have to read, in the beginning, only such books as are written in an easily comprehensible style, the contents to be also of an entertaining character. If we choose the more difficult, serious, or

tedious books, we shall not advance, but rather retrograde. If we begin with children's stories or literature for the common every-day people, we shall be surprised to find how soon we can dispense with the use of a dictionary. We soon guess and learn new words by reading the context. We thus learn to think in the language, and the more we progress, the more we enjoy the better, the higher, the more serious, the classical literature.

Professor John Williams White, of Harvard College, in a series of articles published in the *New England Journal of Education*, in 1878, entitled "Latin and Greek at Sight," recommends the instruction in the classical languages after the manner of teaching German and French, *i. e.*, to accustom the pupils to read at sight, without any preceding preparation. He mentions that the pupils learn much more quickly and better to read the German than the Latin languages, although twice as much time is spent in the study of the latter. Concerning Greek, he says: "It is to be reckoned that it is more difficult to learn to read Greek than, for instance, German; but then there is

not so much difference between the two languages as to justify the fact that pupils, after studying Greek for years, are not yet able to read without the aid of a dictionary, or through some other means of assistance, while they learn in a much shorter time to read German fluently."

In order to obviate this evil, he recommends, among other means, that the pupils should not study higher Greek or Latin grammar until they are enabled to read these languages with a certain ease, and also have read a good deal. His claims are rather modest. He says: "The study of grammar should be rendered more practical, especially during the first years. The pupil, after having studied both the Greek and Latin languages for three or four years, should be able to read the Greek writings of Xenophon, Lysias, and Herodotus, and the Latin of Cæsar and Cicero, without either previous preparation or the use of a dictionary."

Professor White, in his suggestions regarding information of the instruction in Greek, has not gone far enough, because he, like other college professors, ignores modern Greek. The

literary Greek of to-day is identical with the Attic dialect in orthography, almost also in form; the syntax is here and there circumscribed and simplified. There is more difference between the Greek of Herodotus and the Greek of Xenophon than there is between the Greek of the latter and the Greek of to-day. There is more difference between the English of Chaucer and the English of to-day than there is between old and new Greek. The living, the Greek as it is spoken and written in Greece to-day, is the one which should be taught in our schools. The Greek as it is taught in general in our schools, is simply a skeleton without life. Our college professors should not look upon Greek as a dead language, and above all they should give up pronouncing it in their barbarous arbitrary manner.

It appears to me that Greek, taught like other living languages, by one or the other modern methods—Meisterschaft's, or any similar system—is not more difficult to learn than French or Spanish, certainly much easier than German.

If we commence with a regular A B C book,

a First Reader, Fairy Tales, then read works of the best modern writers—like Bikélas, we shall soon get the aim to acquire understanding and highest pleasure in reading the old Greek classical authors, much better, and without having to undergo the well-known tortures of the present school instruction. If the acquiring of the Greek language is thus made easier, and the classical Greek literature more and more within our reach, Kant's saying will become more obvious: "Even during the dark ages great men have existed. During those periods, however, only those could attain greatness who by nature had been stamped for it. Now, since instruction has been perfected, men are made great by training."

If the Greek language becomes the property of all scholars of all civilized nations in such manner that it may serve as the medium of intercourse, there is no telling how great the practical advantage will be along with the ideal gain. The introduction of the living Greek language into our schools would be of not less significance than the work of the humanists at the end of the Middle Ages.

As the humanists in their times fought against the obstinate and clumsy form in which scholastic science was taught, as they fought against the prevailing professional quarrelling, and the cunning and subtilizing in words, just as much is it timely now to oppose the unreasonable grammatical instruction in Greek in our schools. These men were inspired for the grand inheritance left by the ancient classical nations; they recognized in this inheritance one of the most excellent means of improvement of the mind, and an inexhaustible soil of noble sentiment.

The single individual can accomplish very little to have justice done to a language which our profession uses already so much in its nomenclature in preference to any other, to have this language seriously considered when the question of an international language for scholars of all nations is brought up, a language which gives terms to all new inventions and discoveries, and which cannot be replaced by any other, which is already, to a certain extent, an international language.

THE PRESIDENT.—I have listened to Dr. Rose's paper with great interest, and think it is worthy of the widest circulation among educated men. If its statements are verified and his ideas carried out, I think it would be a great step in advance towards rendering our international medical congresses more interesting and instructive than they are at present.

The paper was discussed at great length by Drs. A. Jacobi, Charles A. Leale, Wm. H. Thomson, S. S. Burt.

DR. A. JACOBI.—If I had known the nature of the paper which was to be presented to us this evening, I should not have dared to permit the author to put my name on the list of those who were to discuss it. I admit that the enthusiasm of the author for his subject has given me great pleasure while listening to him. The subject is an uncommon one for this floor, and much of it is philological in character, rather than strictly medical. At the same time, it is of direct interest to us, because it contains the proposition that at the international medical congresses the intercourse should be in a

common language, and that that language should be the Greek. Dr. Rose's paper, while it is very welcome here, should more properly have been presented at the next International Medical Congress. (And this opinion has been entertained by Dr. Jacobi these fourteen years: My ideas about Greek in medicine must *not* be brought before the New York Academy of Medicine.)

In the course of his lengthy discussion he spoke on the different methods of learning a language, his own experience and observations in regard to languages spoken at international congresses, and he concludes that medical men are too old to learn Greek now.

My own opinion concerning Dr. Jacobi's views on learning a language has been expressed since as follows: To acquire a language by means of translations and by the aid of books, previous to having learned it by ear, is an obstacle to learning thinking in a foreign tongue. Anyone who has followed a natural course in learning to think in a foreign language will be able to confirm this.

Dr. Leale spoke of his belief that English

would become the language of the future scholar. In his also very exhaustive remarks he said: "In my opinion, the day has passed for Greek to become the universal language for our profession; and I will now endeavor to prove why, instead of Greek, English not only should, but has already, become the classic language to be used, not exclusively by the medical profession, but as a storehouse to record all that is learned and useful in arts and sciences."

DR. WILLIAM H. THOMSON.—I have only a few remarks to make on this subject. One question that is raised by the author's paper is, whether an international language is practicable, whatever that language may be. I must confess that I do not see any possibility of such a thing, however desirable it may be, unless a revolution occurs in our system of education, and unless all the educators throughout the world coöperate for that purpose. We must remember that the laws of the evolution of language make it absolutely imperative that the language which is to be employed by men for such purposes as those suggested by Dr.

Rose—the reading and discussion of scientific papers, etc.—must be learned in such a manner that we not only can use it, but think in it. The knowledge of a language, in its evolution, is to be divided physiologically into the afferent and the efferent: that which comes through the eye and ear is the afferent, and that which is uttered is the efferent. The language that we learn in early childhood is mainly through the ear; it is only later in life that the eye is brought into use for the purposes of writing and reading. How are we taught Latin and Greek in our colleges? Almost exclusively through the eye; and it is for that reason that the progress made there in the study of the languages is so slow. I can speak very feelingly on this subject. At the age of eleven I began to study Latin, and the following year Greek, and for many years I worked diligently at them both. Later in life I went to Syria, and began to study Arabic in the same way that I had studied Greek and Latin at college, that is, exclusively through the eye. After a few months I made up my mind that I could never learn to speak the language in that way,

so I put aside my grammar and all my books, and went about among the Arabs in the bazaars, and listened to them, and learned the language in that way. Now, after twenty-five years, I can speak and think in Arabic with perfect facility, while it is utterly impossible for me to think in either Latin or Greek, although I took the trouble, when I studied those languages, to translate into English all the classical authors I had gone over. I always feel sorry for the young man who is taking a course in French or German at Yale or Harvard. I know what that means, and I know how utterly impossible it is for him to get a useful knowledge of the language by the methods in which it is taught at those institutions.

In order to have a universal language, we must have a universal method of teaching it by means of conversation. As Dr. Jacobi said, our knowledge of languages should be acquired early in life. Suppose all these difficulties were overcome, and it would be within our power to acquire a new language. The question would then arise, Which would be the best international language? Greek is a

spoken language; it is a living language; and if we were to select an ideal language for international communication, I should, for my part, unhesitatingly select the Greek. Its unparalleled and marvelous structure for the accurate expression of ideas, notably those relating to science, preëminently fits it to serve the purposes of a universal language. It is claimed that there are 25,000 works on grammar in the Arabian language. They have carried the study of grammar and the philosophy of grammar to an amazing degree, and in so doing some of them have shown a surprising insight into the structure of language. One author states that there are three parts of speech: First, nouns, the names of things; second, verbs, the names of events; and third, partitives, which express the relation of things to events. Partitives are the highest parts of speech, because only the mind of man can grasp them. It is exactly on that principle that the matchless structure of the Greek language rests. The English language is deficient in its power of incorporating partitives. In Latin, a single noun may be variously changed

to express different ideas by combining it with a prefix; for example, ascription, conscription, description, pre- and proscription, inscription, subscription, superscription, etc. In this respect the Greek is even far superior to the Latin. In our own English, instead of progressing in this way and being able to incorporate one word into another, so as to broaden the idea, we are actually losing many of the expressive words our forefathers used; for example, such words as hereof, whereof, therein, etc., are nowadays seldom employed, excepting in legal documents.

As a scientific method of communication, if it is practicable, I should certainly recommend the Greek language. Although the probability that Greek or any other language will become universal is slight, still it is not impossible. French, at one time, was considered the language of polite society all over the world, and languages, like everything else, are affected by social and political changes. While the proposition made by Dr. Rose will probably not be fulfilled in the near future, it is certainly not altogether chimerical.

Dr. Burt's remarks culminated in his idea: "The dominant language of the world is that which is associated with the people who for the time being are dominant." To this I remarked: "The Latin language was the language of the schools all over the civilized world when there existed no Roman Empire,"

THE PRESIDENT.—I agree with the reader of the paper, and with the previous speakers, that it would be a very valuable thing if we had at our command a universal language for the dissemination of scientific knowledge; and I think it is perfectly in order, even in a medical society, to discuss the imperfections of the present system of teaching languages, one of which might possibly become the language for universal scientific intercourse. The difficulties at present experienced at the International Medical Congress were not overrated. Of all the dismal failures that the human race suffers, the International Medical Congress is one of the worst, for the reason that there is no single language of intercourse. No matter how numerous the English-speaking population may be, I do not think that that language will

become the universal one so long as France and Germany and other countries exist as powerful nations.

In the face of such statements made by Dr. Thomson, with which we are all heartily in sympathy, it is simply astonishing that the schools and colleges of civilized nations still perpetuate their utterly useless methods of teaching a language. At Yale and Harvard they still continue the farce which prevented so many of us from knowing anything of Latin or Greek, or even of French or German. If I speak feelingly on this subject, it is because I spent a number of years under the most abominable system of teaching ever devised, and during that time, although I worked hard, I learned literally nothing of Greek or Latin that after the lapse of years allows me to read those tongues with fluency, much less speak either of them. It is only by a revolution in the modern methods of teaching that we can ever get a universal language. The hidebound notions of college professors are simply beyond any ordinary assault.

As regards the choice of a language for uni-

versal intercourse, I agree with Dr. Rose that that language should not be the English, or the French, or the German, but perhaps the Greek.

From *The Post-Graduate*, Dec. 1895.

Sola virtus in sua potestate est; omnia praeter eam subjecta sunt fortunae dominationi. This sentence of a Latin poet can well be applied to the Greek language. As Virtue, and Virtue only, is her own master, not, as are all other things, subject to the influence of Fortune, so is Greek, and Greek only, of all European languages, her own master.

If we take up a Greek dictionary written for Greeks, we notice that it contains no foreign words. The Greeks love their language as they love their religion. They are jealous to preserve its purity. The use of a foreign word in Greek conversation is as detestable to an educated Greek as is swearing to a well-bred American. English, French, Italian, Spanish cannot be learned satisfactorily without a knowledge of Greek and Latin; and German, an orignal language, has become so much con-

fused by admixture with foreign words that a knowledge of at least Greek and Latin is indispensable to its understanding.

The fact that Greek is the only living homogenous language, is one of the many reasons why it should be chosen as the future international language of physicians and scholars in general. Fortunately, the fear expressed by the Editor of THE POST-GRADUATE that college professors could not be convinced and that, therefore, the Greek cause was hopeless, is groundless as the following letters addressed to Professor Leotsakos, the same who wrote on the Greek question in the *American University Magazine,* demonstrate:

From Professor S. Stanhope Orris, Professor of Greek at Princeton College. [Professor Orris was the Director of the American School at Athens, 1888-89.]

"Princeton, N. J., Nov. 14, 1895.

DEAR PROF. LEOTSAKOS.—I do most intensely and emphatically maintain that 'Greek should be taught as a living language with the modern living pronunciation.' Thank you for the

paper on the subject. In our academies and colleges the language is taught through the *eye,* as though sound were meant for the eye and not for the *ear!* Would that the teachers in all the schools and colleges could be induced to agree to teach the language in the way that you advocate, the only right way! How much time would then be saved, and how much more would be accomplished. Very truly yours,

S. STANHOPE ORRIS."

From Professor James Wallace, Professor of Greek and Acting President of Macalester College, St. Paul, Minn. [He spent a year in Greece.]

"St. Paul, Minn., Nov. 1, 1895.

MY DEAR FRIEND.—The declaration that Modern Greek is no help in understanding ancient Greek is due either to ignorance or prejudice, or both. I knew classical Greek fairly well before I went to Greece, but the language was 'born again,' so to speak, while studying it on its native soil. Yours cordially,

JAMES WALLACE."

From the President of the University of Chicago.

"June 28, 1892.

Mr. J. P. LEOTSAKOS. MY DEAR SIR.—I desire to say that you are mistaken in reference to any supposed prejudice on my part against a native Greek. The University expects to have in its Greek department a native Greek. Yours very truly, W. R. HARPER."

Greek is taught as a living language with its modern living pronunciation at Wester University, Wooster, Ohio; the University of Colorado, Denver, Col.; Emory College, Oxford, Ga.; and at Colby University, Waterville, Me. Modern Greek is taught at Cornell University, Ithaca, N. Y., also classical and modern Greek with the modern Greek pronunciation at Swarthmore College, Swarthmore, Pa.

From the *New York Medical Journal* for June 13, 1896.

ON THE PROPER PRONUNCIATION OF GREEK. Dr. Rose's lecture on this subject took place in the Academy of Medicine's building on Friday

evening, June 5th. The chairman, Professor Orris, of Princeton, was introduced by Dr. Charles A. Leale. We publish the following account in almost the very words in which it has been furnished to us:

"The evening was certainly one of the most successful ever seen in the Academy building. The whole platform in Hosack Hall was covered with flowers; the two columns were transformed into two columns of roses. Over the platform were displayed the American and the Greek flags; the latter, with its white and blue stripes and the large white cross—in the place where in the American flag the stars are found—made a certain impression by its noble simplicity. It seemed as if this cross was telling of the most cruel and the most heroic war of seven years of the Greeks against the Turks for independence. There was fine classical music, corresponding thus in character with the classical subject the speakers were to treat. Everything had a festal appearance, the audience above all, composed in great part of ladies in their handsomest attire, as if they were in competition with their images, the

flowers, which were distributed everywhere. An interesting effect was produced by Greeks in their splendid national costume. Alongside of so much beauty there were many men of distinction. All present were favorably inclined to the speakers and applauded each and every one with true enthusiasm. The greatest share of applause, however, and bouquets besides, coming from fair ladies, were showered on little Maria Rose when she recited a Greek poem and sang the Greek national hymn and another Greek patriotic song, in order to illustrate what her father had said of the beauty of the Greek language. In closing his paper, Dr. Rose addressed his Greek friends in their own tongue, saying: 'The Greek is a language remarkable in every respect. There is nothing wanting to constitute it the most beautiful language of Europe. It is, without the shadow of a doubt, the most perfect. Greece has excellent writers at the present time, although it is only three quarters of a century that she has again been a free and independent nation. The glory and prosperity of Greece are things of the future, not only of the past. The beauti-

ful, like the Greek language, shines like the sun upon this world; the beautiful lives forever. Greeks: Hurrah for Greece, hurrah for the Greek people, hurrah for the American philhellenes!' Those present will never forget with how much joy the word ζήτω was repeated, and certain it is that there was not one in the whole audience who did not feel affected by the outburst of this national expression. It is impossible to say to whom most credit was due, to the chairman, who had come from Princton, to the Greek consul, to Mr. Sprague, the president of a bank, but at the same time a warm philhellene, or to Professor Leotsakos. They all spoke well, they all were applauded in such a way that nobody could distinguish who received the greatest share. Every one who was present will remember the occasion with pleasure. It is certain that Dr. Rose gained a great number of friends for the noble cause for which he is working."

GREEK AT THE ACADEMY.

The proceedings that took place on Friday evening of last week in Hosack Hall, in the

Academy of Medicine's building, were remarkable. As is set forth in the contributed account which we publish elsewhere in this issue, they were largely of a festal nature, calculated, we must infer, to give an impetus to Dr. Rose's efforts to move the profession to adopt the Greek language for use on such occasions as those of international medical congresses. Enthusiasm roused by display as an accessory has helped along many a good cause that would otherwise have languished indefinitely; hence there was nothing out of place in the music, the Greek costumes, the flowers, and the little girl's recitals. It was not a meeting of the Academy of Medicine or of any medical organization, but simply a gathering of men and women by Dr. Rose's invitation. There was a fair proportion of physicians present, and the place of meeting lent a medical air to the proceedings, to say nothing of the facts that Dr. Rose is a practising physician and that his undertaking is specifically in the interest of precision in the language of medicine. If the Greek language is destined to come into use as the medium of scientific communica-

tions—and nobody can be sure that it is not—a prime prerequisite undoubtedly is its correct and uniform pronunciation, and to promote the general adoption of such a pronunciation, that of the Greeks of the present day and that now taught at Princton, was the immediate object that Dr. Rose had in view when he arranged for the meeting. We heartily congratulate Dr. Rose on the good impression that was made on the assembly.

From *The Post-Gradute,* November 1896.

The public lecture of Dr. Achilles Rose on the proper pronunciation of Greek, and the addresses of Hon. D. N. Botassi, Consul-General of Greece, and Dr. S. Stanhope Orris, Professor of Greek at the University of Princeton and former Director of the American School at Athens, delivered before a large and brilliant gathering in Hosack Hall on June 5, 1896, have now been published in the October number of *Education.* This meeting and its complete success mark an event in the history of a movement which was inaugurated under the auspices of Dr. D. B. St. John Roosa,

then President of the Academy of Medicine, at one of its regular meetings in March, 1894. The first suggestion of making living Greek the international language of scholars, especially physicians, came from Dr. Thomas L. Stedman, in the shape of an editorial in the *Medical Record.* It was he who set the ball rolling, and Dr. Rose has kept it rolling ever since.

Our Republic is not made up of an entirely homogeneous people, and New York in particular is a political crucible containing a multiform mixture of people of all nationalities. National hatred, national prejudices, pedantries and old-fogyisms—so characteristic of European countries—are here melted away. We do not need the sanctioning of a new truth by his Majesty's cabinet before we are permitted to introduce it into our schools; we physicians are not forced to go to the insane asylum and die there as lunatics like Semmelweiss, because a man as great as Rudolf Virchow, ridicules the idea that puerperal fever is an infectious disease.

There is not only a sad, but, for us at least, also a comic aspect of such things in Europe. Immense learning, a good deal of labor, and a considerable sum of money have been spent by the German Anatomical Society on the publication of a new anatomical nomenclature. It turned out to be a monstrosity, a crazy-quilt of hybrid words which the learned authors called Latin. In fact it is a mixture of Latinized lexicon-Greek and lexicon-Latin. Real, living Greek they will not employ; they ignore its existence and are positive that Greek is a dead language. The bee does not know the gardener, consequently the gardener does not exist. Virchow does not, or rather will not, know living Greek, consequently living Greek does not exist. Not a single German paper is allowed even to take notice of our movement in favor of the wider knowledge and practical use in our profession of living Greek, because Virchow *verhält sich ablehnend.* Whenever you ask in Germany about this Greek question the answer is "Virchow and Berlin (*secundum ordinem*) Berlin, *verhalten sich ablehnend,*" Virchow and Berlin do not ap-

prove of it. This is no exaggeration; there are colleagues in New York who are able to confirm the truth of this statement. Virchow *verhält sich ablehnend,* that settles it in the case of Greek, as well as it settled it in the case of puerperal fever.

An interesting feature of the meeting on June 5, 1896, was the introduction by Dr. Charles A. Leale of Dr. S. Stanhope Orris, Professor of Greek at the University of Princeton, as president. Professor Orris occupied the chair which, at the memorable meeting in March, 1894. had been occupied by the President of the Academy. Those who attended the first and also the second meeting, those who read the reports of both, will at once recognize that the mere fact of Professor Orris of Princeton presiding, together with his powerful address. completely allayed the fear expressed by Dr. Roosa in March, 1894, of the opposition of the college professors to historical truth in regard to Greek and the new and better methods of instruction in that language.

THE POST-GRADUATE in April, 1894, said: "A revolution is necessary before modern Greek, or any other language, can be made the vehicle of communication with learned men. This revolution must take place in the schools and colleges, and as Dr. Wm. H. Thomson said, boys and girls learn languages by the ear and not by the eye. . . . This revolution will occur in time, but until then it is impossible for us to hope that any language, even one as well adapted as it is claimed the modern Greek is, shall become the only means of intercommunication in great medical or scientific assemblies."

The revolution has begun sooner than was anticipated at that time. In March last, living Greek pronunciation was officially introduced in all the schools of the French Republic where Greek is taught. Quite recently a commission has been appointed by the Minister of Public Instruction in Greece to induce the other countries of the civilized world to follow the example set by France. This winter another decided step will be taken in this revolution. A number of Hellenes, Hellenists and Phil-

hellenes have united for the purpose of giving a course of public lectures, intended to arouse interest in the opening of a Greek free school in our city—a school with genuine Greeks as teachers. This is intended, in the first place, for the instruction of about 200 Greek children living here, and in the second place, for the purpose of demonstrating how much better results the instruction of our own children will give when they will be able to learn the language first by the ear, and not first and last by the eye only. When the love for the most beautiful, the most perfect language is no longer tortured out of our children by antiquated methods of instruction, we may well say, with the French peasant, *"Quel bonheur pour nous autres malheureux, que la revolution soit venue, et principalement pour nos enfants!"* What a good fortune for us unhappy ones, that the revolution has come, and chiefly for our children.

(The lecture on "The Proper Pronunciation of Greek" forms the second chapter of the book: "A. Rose, Christian Greece and Living Greek.")

II.

GREEK IN MEDICINE.*

THE subject which I have the honor to place before you is as important as it is fascinating. Eloquence I have none; fortunately for me no eloquence is required to excite your interest in the cause I am pleading.

The significance of Greek in Medicine can only be appreciated when we know the complete history, or at least certain facts of the complete history, of the Greek language. Our schools give us only a fragment of this knowledge, because our schoolmasters, our college professors, know only a fragment of the Greek language itself; of its history they know still less.

The history of ancient Greek literature even is not the history of ancient Greek language, for that part of the ancient Greek literature which has been transmitted to us through the classical writers is an artistic product begin-

* From a paper read before the Book and Journal Club, Baltimore, Feb. 19, 1902, and reprinted from the Johns Hopkins Hospital Bulletin, Vol. XIII, No. 134, May 1902.

ning with Homer and ending with the end of paganism. This artistic product was not the language really spoken.

Ancient Greek language begins with the origin of the Greek race and extends to the present day.

Greek is the oldest of all the living languages of civilized nations. From the classical period of the Attic orators down to the present day it forms an unbroken continuation of classical Attic.

We shall see how Byzantine and Mediæval Greek, or Middle Greek as it is called, thus far have received but little attention; they have, as a rule, not met with any sympathetic interest on the part of the classical students. These phases of the language have on the contrary been branded with unmerited reproach and scorn, and the Greek spoken at the present time is made the object of ridicule and discredit, even by men otherwise of learning, who have no idea of living Greek and who repeat only what they know from hearsay, or what they have read in papers and periodicals written in an inimical spirit towards Greece.

In the middle of the fifteenth century, after the fall of Constantinople, Greek fugitives came to all parts of Europe; and it was they who introduced the study of Greek and laid the foundation of the "Western" school. The first act of this school, still in its infancy, was to do away with the traditional pronunciation and then to declare Greek a dead language.

They cut off all direct connection between the verbal and the written tradition of Greek. At this time the study of philology in regard to Greek became unscientific and has remained so ever since, for the study of a language like the Greek must not confine itself to written tradition. Only the study of the two forms of tradition in connection with each other renders possible a scientific understanding of the old phase as well as of the new. The language of a civilized people which has died out, like the old Baktrians, can be transmitted only by one way, namely, by writing; the language of an uncivilized people, like the Hottentots of Africa, can likewise be transmitted only by one way, namely, verbally. The transmission of the language of a living civilized people,

however, is twofold, viz., both by writing and by speaking; that is to say, by a scholastic and a popular tradition. The two forms of tradition influence each other. One of the influences is that of the older monuments of literature upon the later phases of the language, and this influence is the greater the more the old literature is manifold, and the more diligently it is studied by the descendants.

The study of a language like the Greek must not confine itself to investigation and learning of the one form of tradition to the exclusion of the other form of tradition, because such constriction excludes one half of the tradition from investigation, notwithstanding that both together, complementing each other, have to be considered in order to render possible scientific knowledge of the older, as well as of the newer, phase of the language.

One would think that this was clear to everybody, and that especially the men of science would follow this rule in the course of the study of a language. Indeed, they do so in scientific investigation of any other language than the Greek. In studying and teaching Greek, our

college professors are unscientific, and they have a conspiracy among themselves against scientific truth in regard to Greek.

The philologists outside of Greece, who know only the written tradition of Greek, call all words and phenomena in Greek spoken in Greece to-day, which they have not found in the old texts, new Greek, and regard it as not belonging to ancient Greek, notwithstanding that in reality these words and phenomena are genuine, unadulterated, and often unchanged, oldest Greek.

The methods of these philologists are unscientific, faulty, and misleading.

Demotic Greek of to-day, that is, the language of the people, which has been transmitted without interruption and often unchanged by verbal tradition from the oldest time, has been little investigated by philologists, notwithstanding that demotic Greek least of all can be called modern Greek. A great part of the old dialects, which does not exist any more in the Attic regular language, has been preserved in the demotic language, in dialects spoken to-day. As we shall see, the general,

the regular language of to-day is neither Ionic, nor Doric, nor Aeolic, but essentially Attic. At the same time a great part of this general language, although of the oldest Greek, cannot be found in the classics.

With the close of the 6th century B. C. the dialect of the Athenians, the so-called Attic, prevailed over all other sister dialects, and eventually absorbed them. It was the Attic, because Athens, particularly after the Persian wars, rose to absolute dominion over all other Greek communities, and finally became the metropolis of all Greek races.

There has never existed a language which permitted greater distinction of expression or style than the Attic. To speak and to write Attic was, on account of its richness, as easy as it was difficult to do so with elegance. In speaking of Attic, therefore, we must not infer that all Athenians and Atticized Greeks wrote and spoke the classical Attic portrayed in the classical literature. We have to take into account, as is shown by force of logic, by historical investigation, by modern analogies and by daily experience, that it is an indisputable

fact that no writer uses the same diction both in writing and in every-day speaking. Every Greek at present, for instance, is at liberty to use the colloquial language or even his own dialect in every-day intercourse; but when he proceeds to commit his thoughts to paper he is compelled to follow the Attic grammar—the style, as a matter of course, varies with the degree of individual education of the writer. The colloquial speech, therefore, is hardly presented in literature. It never attained recognition or favor among the educated writers; on the contrary, there has been at all times a general prejudice against it, and the writers of all times have made it a special point of honor and pride to make the least possible concessions to the popular vocabulary. It is true that, during the Turkish rule, attempts were made to use the vulgar language in literature. Roman Catholic priests, for propagandist purposes among the Greeks, translated the liturgy into the idiom of the people. The Greeks are especially careful not to employ common language when they speak of sacred things. For these, and many more reasons, the Catholic

priests did not succeed. To what extent the whole Greek nation is opposed to the idea of introducing popular language into literature, has been demonstrated again quite recently by the events in Athens which took place when the Queen attempted to introduce a translation of the gospel into vulgar Greek. Here, in New York at least, there was a most unanimous expression of horror among my Greek friends in regard to the idea of this translation. Reading the Greek criticisms in the papers of the time when the first specimens of this translation were published, I learned how rich the Greek language is in derisive adjectives, for the papers made use of the entire wealth of these adjectives against the translation.

These facts show how unjust it is to draw a parallel between classical Greek, in its artistic as well as its artificial form, and the everyday colloquial Greek of the masses of the present day; but such injustice is the rule, even among philologists.

The final subjection of Greece to the Macedonian rule ended her glorious days. At that time, the conquests of Alexander the Great, in

Asia and Egypt, threw the East open to the Greek population. Multitudes of Greeks came to Asia, Egypt, North Africa, Southern Europe. The Greek language, then already Atticized, was triumphant everywhere, became an international language. The great mass of Hellenes, who had come with Alexander the Great, were forced more and more, in order to understand each other, to give up their provincial idioms, and to adopt the Attic dialect. This generalization of the Attic was called the κοινή, that is, the general language. Attic became κοινή, and this is identical with New Greek. Let us bear this fact in mind, because it is of paramount importance. New Greek originates from the κοινή, not from the dialects. Attic κοινή has conquered the old dialects. The inscriptions of the time of Alexander the Great were at first partly in dialect but finally nothing dialectical remained.

There were some writers during the 1st and 2nd centuries of the Christian era, who for love of archaism, tried to write the old dialects; but they found themselves unable to do so, and committed all sorts of errors in their writings.

This would have been impossible if the old dialectical forms had still been alive in their old purity, that is, if they had been spoken still.

Then the balance of culture and learning shifted to the East, Alexandria becoming the principal centre of classical education and learning; hence this period is called the Alexandrian.

The Greek population had settled abroad among alien races as soldiers, colonists, tradesmen and the like, and formed only a minority among the natives, and a sort of colonial—the Levantine—Greek developed, but whatever foreign elements had been introduced at that time were eliminated again in subsequent periods.

During the Græco-Roman period (150 B. C. to 300 A. D.) the Romans, instead of Romanizing their Grek subjects were Hellenized by them. Whatever Latin words, referring to Roman associations and novelties, had been adopted in a more or less Hellenic form during this period, were also eliminated again.

While thus the language was in danger of adopting foreign elements, in danger of com-

paring unfavorably with the Attic of the glorious olden times, many scholars at that time, and later on the great majority of their successors, endeavored to check the progress of this "common" tongue, as they called it, that is, the unclassical Greek, and to revive the pure Attic. They were called the Atticists or Purists. The extreme Atticists thought one should not only imitate the old genius, the right composition of speech, the pure and simple diction of the ancients, as was the teaching, for example, of Dionysios of Halicarnassos, but should also copy scrupulously the words and forms.

The literature of the extreme Atticists, or at least the writings of these Atticists, gives no picture of the language of their time.

The writers of the Græco-Roman period were 1. Atticists; 2. Conventional writers who wrote Attic with many concessions to the spirit of the time; 3. The Levantine Group, represented by the Asiatic Greeks and Hellenized foreigners. The New Testament is written in Levantine Greek.

Christianity originated in Asia Minor, which

was ruled by Rome but spoke Greek. Christianity sprang up in the midst of the masses, borrowed from Hellenism its language, and became a part of the Hellenic race and nature. The very founder of Christianity (presumably) and his apostles (certainly) preached and wrote in Greek. Nothing has been more potent in the preservation of the old Greek than the influence of the Church.

When the Roman Empire was dying out it had the good fortune to be absorbed in the life of Greece and it derived from that union a renewed energy which secured for it another millenium of existence in the Byzantine Empire. The first Byzantine emperor, Constantine the Great, adopted the Christian faith and was the first Christian emperor.

Until recently the Byzantine era was the least known and the most obscure in the field of historical study, the history of the Byzantines, of their Greek and Christian state over a thousand years of existence, was treated with great injustice, exaggerated severity, and contempt. Two writers especially, Montesquieu and Gibbon, have done a great deal to promul-

gate error and injustice in regard to Byzantine history. There exists even at this present day no fair history of the Byzantines in the English language. What applies to Byzantine history applies likewise to Byzantine literature and language. The only collections of importance from this literature were made in France during the 17th century under the auspices of Louis XIV, in the Corpus Historiæ Byzantinæ, a work of 42 very large volumes in folio; and now the works of the Byzantine medical writers are collected and published under the editorship of Foustanos, the editor of the Greek Medical journal Ἰατρικὴ Πρόοδος of Syra.

Philologists are accustomed to distinguish ancient Greek from modern Greek without considering middle Greek, notwithstanding the fact that there is nothing in modern Greek which has not come from ancient Greek by way of middle Greek. The study of this latter phase of the language furnishes the best information for the scientific knowledge of modern as well as of ancient Greek.

Ten years ago there appeared in the German

language a work, modestly called "Einleitung in die neugriechische Grammatik," by G. N. Hatzidakis, a Cretan, Professor of Philology at the University of Athens, and this book gives more valuable instruction on the history of Greek than all the other books written on this subject, together.

A great number of forms, words, and constructions, which, according to the literature of several ages, one would believe to be lost, can be found to-day in the different dialects spoken in different parts of Greece. Phenomena which would appear to be modern can be shown through these dialects to have originated in the oldest times; indeed many old phenomena have been preserved to this day in the dialects, although the literature of the middle ages and of modern times bears no witness to them. In view of these facts, we can readily see that only a man like Hatzikadis, a philologist, a native Greek, who can identify himself with the Greek peoples' dialects is qualified to give the history of Greek.

During the Mediæval period (from 1000 to 1450) in Greece proper, a vocabulary of the

feudal reign of the Franks, chiefly bearing on chivalry and gallantry was mixed with Greek, but never struck root in the Greek language. All these foreign words soon passed into oblivion. Similar considerations apply to the succeeding dominion of the Venetians, whose institutions never became popular in Greece.

A striking illustration of the failure which attended the efforts of Venice—the most civilized and mighty of all foreign rulers in Greece—to assimilate her Greek subjects, may be found in the present state of Crete. This island remained under the Venetian dominion, and formed a dependency of that powerful organization for an unbroken series of more than 450 years (1210 to 1669), yet with all that, hardly any native Cretan Roman Catholic is to be found on the island, and the Cretan vocabulary of to-day does not preserve fifty words which can be traced directly back to the Venetian domination.

It is hardly necessary to speak at this present time of the witty arguments of Fallmerayer; they have no foundation, and have been discredited long ago by all serious in-

vestigators. The fact is that, except a very few names of hills and rivulets, there exists not a single Slav word in the Greek language spoken and written to-day.

The Greek of to-day as taught in the schools throughout Greece, the official language of the government of Greec is pure Attic Greek, as pure as it ever was. It is the immortal Greek in all its youth and beauty, free from foreign elements.

Our Græco-Latin onomatology is evidence that our science originated in Græco-Roman antiquity and these classical languages in our onomatothesia have given our science an international character and established a union of the different peoples for the good of science.

Our Western civilization has adopted from the Greek literature the really moving thoughts and the facile forms. The school of Athens formed the background of all learned activity. Homer, Aristotle and Plato have continued to be, up to our time, the teachers of mankind. The classical writers of Rome were in their works a long way behind the Greek authors; indeed, the best among them are indebted to

their Greek antecedents for their education. The Latin language was the first one which borrowed from the Greek, and the languages of all civilized nations, above all the German, French and English, have done likewise. The number of Latin medical terms is inferior to the number of words from the Greek, and medical writers, when they coin new words, prefer to borrow from the Greek.

Greek has been the international language of the world, and Virchow, in his inaugural address as rector of the University of Berlin, said that it was from the beginning a weak side of the humanistic educational institutions to favor Latin as the international language of scholars.

But we will not dwell to-night on Latin, nor shall I speak of Greek as the international language for scholars. I shall confine myself to speaking of Greek in medicine, and to this end I may be permitted to say first a few words on our onomatology in general.

Twenty-five years ago, in an article which appeared in the Berliner Klinische Wochenschrift, Virchow said: "Is it not justifiable at

the present time to remind the physicians that they should use all possible exertion to show their scientific training in all, even in apparently small things? Is it not the first characteristic of a man of science that he should understand how to employ the language of science? The first thing by which the expert demonstrates his qualification is the correct use of technical terms; this especially causes respect for him, and nothing more enhances his utility"; and he closes his remarks with the wish that his views might be generally adopted.

If we address this admonition to the medical profession at large we shall have to say: Would it not be justifiable at the present time to remind the profession to prove our science by establishing a scientific onomatology?

The incorrectness of many of our medical terms cannot be denied, but the extent of this incorrectness is larger than most of us have ever conceived; the evil is increasing every day, and the remedies thus far suggested have only brought confusion; they are not, and have not been, taken seriously; they have only brought discredit.

Hyrtl, who was without doubt the best classical scholar among the medical men of his time, gave us a work entitled Onomatologia Anatomica, in which he exposed a great number of terms as being incorrect, ridiculous, absurd, and, hence, unscientific; but he says quite modestly: "The idea of reforming the anatomical language could not enter my mind. To this end is required a committe of anatomists, selected *ad hoc,* who are at the same time linguists, and as coöperators, philologists, an Academia della Crusca Anatomica. I merely had the intention of demonstrating to those who will take the pains to read this book the necessity of reform."

It may appear audacious and impious on my part when I say: with all his classical training, Hyrtl himself added errors, because in one requirement he was wanting; like the rest of the would-be reformers, he had no idea of living Greek, for he quotes colloquial or vulgar Greek and calls it New Greek.

Henle, an anatomist of the same high rank as Hyrtl, attempted to simplify the anatomical onomatothesia, but only added a new compli-

cation, because his suggestions were not uniformly accepted; he likewise did not consider the existence of living Greek.

Virchow, in his inaugural address on Greek in medicine, had in view only Greek as taught in our schools; living Greek he did not mention. All the lexicographers outside of Greece have been obliged to ignore it, because the medical word-makers of our times have ignored it, or have quoted vulgar Greek, which our Greek colleagues exclude from scientific literature, or, worst of all, they have introduced words which they stigmatized as "New Greek" which are not Greek at all.

It is not necessary to enumerate all the vain attempts at reformations of our onomatology; a single one, and I select the one which is most conspicuous at present, will suffice. We shall see why they were all of no avail, but we shall also see how we really can secure scientific onomatology which will stand as long as our science is taught, and which will be beyond all criticism. But let us first speak of the nomenclature of the German Anatomical Society.

The German Anatomical Society appointed a committee and raised the necessary funds, about three thousand dollars, from contributions by different medical academies to furnish an onomatology with all names in grammatically correct Latin. *All Names in Latin!* The members of the committee were all prominent German anatomists and all thorough classical scholars; they worked hard for seven years; thus they conducted an immense amount of correspondence and had many meetings in Munich, Vienna, Goettingen, Strasburg and Basel; their sessions in Munich, for instance, commenced at 8 A. M. and lasted until 6 P. M., in Vienna even until late into the night. In the year 1895 the new anatomical nomenclature—Nomina Anatomica—as the title is, was published, and whoever chooses may accept the names of this onomatothesia. Most of these names are by no means Latin, but Latinized Greek, or they are unscientific hybrids. In some of them of more than two syllables we find the syllables alternately taken from one and the other language.

The German Anatomical Society has under-

taken a thing which is an impossibility—namely, to restore to life, to develop further, a dead language.

Had the society, however, taken the living Greek for a basis instead of the dead Latin, had they consulted real Greeks, the professors of anatomy of the University of Athens, they could have fulfilled their promises, executed all their intentions without the arduous labor of seven years.

The result of the labors of the German Anatomical Society demonstrates that even an academia, as suggested by Hyrtl, will not succeed so long as it applies a dead language to new conceptions, and treats a living language as if it were a dead one.

As mentioned before, the clasical languages in our onomatology give our science an international character and continue to establish and secure more and more a union of the different nations for the good of science. But science requires that our onomatology should be correct and scientific, and this it can only be when new conceptions are named in Greek; and no new formation in Greek can be proven

correct that does not meet with approval of our Greek colleagues.

There exist words in our everyday language which a Greek friend of mine is in the habit of calling Ἑλληνοφανής that is "Greek-seeming, or supposed Greek," as for instance the word bicycle or telegram; they are an impossibility in Greek and such Ἑλληνοφανής words we have in great number in our onomatology. Most of them are simply horrid, notwithstanding that they were coined by men of great learning, by profound classical scholars. Every one of us has had ample opportunity to observe how awkwardly English is spoken and written by those who have learned the language in some German or French schools by means of grammar and lexicon only, and this awkwardness is manifested by our medical word-makers who coin what they suppose to be Greek terms without being familiar with esoteric Greek, as only those who are Greeks or who have lived among them can be. Now let us see how the Greeks go to work when new formations are required: When Greece had regained her liberty after almost four centuries of Turkish

bondage, a regular government had to be erected. Countless numbers of demands were made on the language. A new life, a culture of which there had been no idea before, appeared suddenly before the Greeks. The language had to keep pace with the many new political, scientific, technical, commercial, journalistic requirements. Another nation would certainly, under such circumstances, simply have adopted with the foreign ideas the words also of foreign people, and would have formed a hybrid language. Not so with the Greeks. Their history, their national pride led them to exclude foreign words, led them to take the necessary elements from the old Greek to create new symbols for new ideas. Constructions and forms were remodelled after the old Greek, incorrect elements, when discovered, were extirpated with more and more severity and tact, and so it is to-day. Before a new formation is introduced into the regular language it has to stand a severe test and criticism. Nothing will be accepted and introduced into the regular language which deviates in any way from the genius of the Attic language.

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We need not, therefore, fear that terms which we might accept from our Greek colleagues would be contrary to the spirit and the form of classical Attic.

The facts I have presented to the Book and Journal Club of the Medical and Chirurgical Faculty of Maryland will, I am certain, find an echo in the medical profession. There exists a well-pronounced demand by all true men of science for purity and correctness of medical language. Professor R. Kossmann, of the University of Berlin, whose name as a gynecologist is familiar to you, but who is not only a gynecologist, but has also distinguished himself as a philologist, says: "In forming our pathological and surgical technical terms we can by no means dispense with Greek, and so long as we admit that the retention and introduction of Greek synonyms for pathological and surgical expressions is a necessity, we have for the sake of correctness and beauty of language to decide to go a step further, to do away with hybrid terms and establish pure Greek synonyms in their place. Whoever has familiarized himself with classical literature

will find it more and more intolerable to name a scientific conception by a Greek- or Latin-like sounding word-monstrosity, especially when he knows the real Greek name."

Dr. H. Zimmerer, a distinguished professor of philology in Germany, one of the exceptions among the German philologists in so far that living Greek is familiar to him, honored me by the invitation to coöperate in a new edition of a medical lexicon. In my turn I secured the assistance of a Greek friend, Basilios Leonardos, doctor of medicine and philology, director of the Museum of Inscriptions of Athens. I thus learned that professors of the University of Athens would be ready to aid in case a thorough revision of our onomatology in regard to Greek should be intended.

I shall congratulate myself if I have succeeded in demonstrating the possibility of a scientific onomatolgy and displaying the significance of Greek in Medicine in a new light.

III.

A CONSPIRACY TO SUPPRESS THE TRUTH ABOUT LIVING GREEK.*

SINCE men of science, like Hatzidakis, have given us the history of the development of New Greek, there exists no excuse for the gross errors which are not only current among the public, but are disseminated by philologists in regard to the character of New Greek. There is no excuse, either, for the gross errors in regard to Greek pronunciation since Th. Papadimitrascopoulos, the great scholar in the history of Greek pronunciation, has published the results of the studies of inscriptions in a voluminous, strictly scientific work. The philologists will not know New Greek, will not know the truth about it; they are bound to suppress the truth because its revelation causes some inconvenience for them. If it were not for a conspiracy among philologists to this end, Engel's book on pronunciation of Greek, showing how unscientific, how ridiculous the Erasmus system is, would have brought about

* From *N. Y. Med. Journal*, Oct. 19, 1901.

a revolution in Greek instruction in our schools.

The language has not undergone any essential changes during these last two thousand years, neither has the pronunciation. From the inscriptions which, as a rule, are not written according to orthography, but phonetically, we can learn how Greek has been pronounced during all the centuries from the seventh before Christ down to our own. The result of the study of the inscriptions furnishes evidence that certain peculiarities of pronunciation of Greek vowels date back to the seventh century before Christ. Writings on accentuation of Greek exist from nearly all centuries from the third before Christ down to the present. In these writings the rules of accentuation, which the Greeks have observed from generation to generation, have been laid down. The Greeks of to-day accentuate the words exactly as did their ancestors of the classical period—poetry according to metre, prose according to accents.

But why this everlasting dispute about pronunciation? Who cares, in reading Old English, French, or German literature about the pronunciation of the times the old books were

written? Who ever thought of suggesting that Shakespeare should be read with the English pronunciation of Shakespeare's time, although we know pretty nearly how much this pronunciation differed from the English pronunciation of to-day? Who ever thought of suggesting that Voltaire's dramas should be read with the pronunciation of Voltaire's time, although we could familiarize ourselves with this pronunciation through our contemporaries, the French Canadians?

We have heard a great deal of the arguments in favor of Erasmian pronunciation forwarded by the scholars. If they were correct, Germans, Frenchmen, and other peoples, would have to learn English also with some kind of Erasmian pronunciation, and indeed the pupils then would have less difficulty in learning English spelling, but they would no more learn to speak English than our college students learn to speak Greek.

To what absurdities the fact has led that we do not learn living Greek outside of Greece can be demonstrated by looking up the Greek terms of our medical onomatology.

IV.

ΝΕΟ·Υ·ΟΡΚΑΝΗ ΑΚΑΔΙΙΜΙΤΙΣ
(NEW YORK ACADEMITIS).

Correspondence between Dr. A. Rose and the President, Secretary and Council of the New York Academy of Medicine.

The New York Academy of Medicine,
Nos. 17, 19 and 21 West 43d street,

New York, June 15, 1905.

Dear Doctor—Members of the Academy who desire to read original communications, or present cases at the meetings of the Academy during the coming fall and winter sessions, are requested to send the titles to the secretary, Dr. John H. Huddleston, No. 126 West 85th street, as early as possible, so that dates can be assigned, if possible, and that so far as may be, papers upon cognate subjects can be grouped together.

It will be necessary in most cases that the communications be condensed so that they may be presented in from eight to twelve minutes.

So far, Sectional Meetings have been ar-

ranged to be held by the Section of Laryngology in October, that on Surgery in November, on Medicine in December, and on Otology in February. Very truly yours,

CHARLES L. DANA,
JOSEPH D. BRYANT,
GEORGE L. PEABODY,
W. GILMAN THOMSON,
JOHN H. HUDDLESTON,
Committe on Program.

DR. A. ROSE,
126 EAST TWENTY-NINTH STREET.
NEW YORK, July 2, 1905.

Dr. John H. Huddleston:

MY DEAR DOCTOR—I am in receipt of a letter from the Committee on Program of the Academy of June 15th inviting members to send to you titles of papers they desire to read during the coming winter session.

I beg to avail myself of this opportunity to offer a paper "On Medical Language," which I desire to read at one of the general sessions.

This subject is an unusual one, but it properly belongs to those which can best be discussed at an academy.

In case my offer is accepted, I shall, with your kind aid, make special preparations to secure success. I shall invite some of the best men of the profession from different parts of the country who have shown interest in the question of onomatology, and with whom I have been in correspondence concerning this matter; also all those who spoke at a meeting of the Academy in 1894, when I brought up the Greek question, and the men of Johns Hopkins University, who expressed their approval of my lecture, "Greek in Medicine," in 1902, at that institution. Very truly yours,

A. ROSE.

NEW YORK ACADEMY OF MEDICINE,

July 25, 1905.

Dr. A. Rose, New York City:

MY DEAR DOCTOR—It unfortunately will not be possible to make a place for your paper before next spring. Dr. Dana finds that the meeting times have been more fully taken up than he supposed. Very truly yours,

J. H. HUDDLESTON, *Secretary*.

DR. A. ROSE,

NEW YORK, July 25, 1905.

Dr. J. H. Huddleston:

MY DEAR DOCTOR—In receipt of your letter of to-day. I beg to accept the decision of the Committee on Program to have my paper placed on one of the programs for spring, 1906, and shall thank you for early information as to which evening this shall be.

Very truly yours, A. ROSE.

DR. CHARLES L. DANA,

53 WEST FIFTY-THIRD STREET,

NEW YORK, October 4, 1905.

DEAR DR. ROSE—The program of the Academy is full until next March. I am personally much interested in your views and your propaganda, but I am in doubt as to the regular Academy meetings being the proper place for the paper. It is the policy of the Council to have only short papers on the results of scientific and clinical research, and I want that view of our work accentuated among the fellows for the present.

There is a plan, however, of establishing a series of lectures and addresses in addition to the regular program. Perhaps your paper could be presented then. I should be glad to meet and discuss the matter with you some day. Sincerely, C. L. DANA.

DR. A. ROSE,

NEW YORK, October 21, 1905.

DEAR DOCTOR DANA—I thank you for your letter of to-day suggesting a lecture independent from the regular program.

Permit me to state my case, and I am certain you will agree with me that in justice to myself and to my cause, I can not accept this offer.

The object of my paper is to show the cause of the deplorable irregularities in our onomatology, to show why all attempts thus far to remedy the condition have failed, and to submit a plan to establish all scientific onomatology; this plan to be acted upon by the New York Academy of Medicine during the meeting, and for which plan I have made such

preparations as will cause no difficulty to bring it to realization.

For my cause I have been working eleven years. I have made great sacrifices, and published numerous papers in order to demonstrate the necessity of a reform of our onomatology. I have been in correspondence with distinguished colleagues, as well as philologists in Europe. Under these circumstances I do not wish to give any more lectures, as I have given one, for instance, by invitation, at the Johns Hopkins University, entitled "Greek in Medicine," which was applauded and well spoken of, but no action was taken upon my proposition.

The reform of medical language coming from the New York Academy of Medicine will be the noblest work the Academy has ever undertaken in the interest and for the progress of Medical Science. It will stand glorious in the history of medicine.

I beg to have the matter of granting me an official evening reconsidered. Very truly yours,

A. Rose.

DR. CHARLES L. DANA,

NEW YORK, October 23, 1905.

DEAR DOCTOR ROSE—I will submit your letter to the Council, and see what can be done.

Yours, C. L. DANA.

DR. CHARLES L. DANA,

NEW YORK, November 4, 1905.

DEAR DOCTOR ROSE—I am sorry, but I can not arrange to do what you wish. Yours,

C. L. DANA.

DR. CHARLES L. DANA,

NEW YORK, January 3, 1906.

DEAR DOCTOR ROSE—I have your article on "Some Examples of Corrupt Medical Nomenclature." I have no doubt that all your statements are correct; some of them certainly are important, and deserve the attention of lexicographers and medical writers.

Perhaps you will permit me to suggest that one reason why the medical profession is somewhat obtuse to your criticisms, is the fact that

we do not know your authority for the corrections you claim should be made; however profound your learning may be, it has to receive recognition before the conclusions drawn from it will be received. Would it not be a good plan for you to submit your corrections to a board of several experts—Greek scholars, professors in our universities. Your dicta, supported by their authority, would certainly attract attention.

I trust you will pardon me, and not misunderstand the spirit in which this suggestion is made. Very truly yours,

CHAS. L. DANA.

On January 4th I mailed a letter to Dr. Dana, of which I did not preserve a copy, but I remember that I spoke of my writings and my relations with distinguished professors of philology in Greece and Germany; to the fact that I was, and am now, the collaborator with the editors of a German Medical Lexicon; that my own authorities were Greek medical literature, and the most prominent philologists and physicians of Athens; that the college pro-

fessors of Greek could not possibly judge about Greek medical terms; and I quoted as an authority one who acknowledged this to me —a most distinguished philologist, the rector of the University of Athens. I also explained in detail why our college professors of Greek would not be of any service in converting medical terms—here I repeated what I have already said in many of my writings on this point.

DR. A. ROSE,

NEW YORK, January 8, 1906.

Dr. Charles L. Dana, President of the New York Academy of Medicine:

DEAR DOCTOR—I beg to add a few words to my last letter to you in which I answered your suggestion to submit myself to the college professors of Greek.

During the first period of my agitation for correction of medical onomatothesia, I asked the librarian, or, rather, the Chairman of the Committee on Library at that time, Dr. Geo. Thos. Jackson, to use his influence that at least an Anatomy in Greek of the present time

should be bought for the library of the Academy, in order (1) that I could refer those who have interest in the matter to the correct names used by our Greek brethren, (2) that they would be enabled to control me. I received the following answer:

"NEW YORK, November 12, 1895.

"*Dr. A. Rose*:

"DEAR DOCTOR—I am in receipt of your favor of yesterday relative to the Anatomy in modern Greek. It would afford the Committee on Library great pleasure to have you *present* to the Academy such a book. Though it will have few readers, it will stand to your credit. Yours truly,

"GEO. THOS. JACKSON."

You see it was, from the beginning, my desire to give the colleagues an opportunity to investigate for themselves.

It is extremely painful for me to see that the New York Academy, instead of encouraging and aiding me, was fiercely opposed all the time.

I visited two of the presidents of the Acad-

emy, presenting personally my offer to speak on onomatology before the Academy; neither of these prominent men gave me an opportunity to explain, but refused to consider my proposition point blank; the first (Dr. Janeway) because he knew the fellows did not want it; the second (Dr. Bryant) because only "scientific" (!) subjects could be presented. I was treated in such a cold manner that I felt humiliated.

I have not a single friend among the members of the Council with whom I could speak on the subject. Those whom I knew personally will avoid the theme; have some excuse to cut short my explanation; they apparently fear to commit themselves in the eyes of those high-standing members of the Council who are bound to suppress my ideas.

To sum up: There is some influence practiced against me, and I can not secure a hearing; *audiatur et altera pars* is not thought of in the Council of the Academy.

It corresponds little with the dignity of the great institution. Very truly yours.

A. Rose.

Here is the official list of the members of the Council of the Academy in the year 1906:

President, Charles L. Dana, M. D., 53 West 53d street.

Vice-presidents, W. Gilman Thomson, M. D., Wendell C. Phillips, M. D., Robert Abbe, M. D.

Recording secretary, J. H. Huddleston, M. D., 126 West 85th street.

Corresponding secretary, Charles S. Bull, M. D., 47 West 36th street.

Treasurer, Reginald H. Sayre, M. D., 9 East 45th street.

Trustees, Joseph D. Bryant, M. D., Arthur M. Jacobus, M. D., George L. Peabody, M. D., Abraham Jacobi, M. D., A. Alexander Smith, M. D.

Chairman Committee on Admissions, Walter Lester Carr, M. D.

Chairman Committee on Library, Walter B. James, M. D.

Executive Committee, Abraham Jacobi, M. D., Charles L. Dana, M. D., Arthur M. Jacobus, M. D., Walter B. James, M. D., J. H. Huddleston, M. D.

Executive librarian, Timothy Matlack Cheesman, M. D.

Librarian, John S. Brownne, Esq.

Legal counsel, Howard Van Sinderen, Esq.

The following is the paper I had prepared for the Academy, which, being refused there, was read before the German Medical Society of the City of New York. It was published in the *Post-Graduate* for February, 1906, and in the New York *Medizinische Monatsschrift.* I mailed a copy of the English original to each of the members of the Council of the New York Academy of Medicine, but did not even receive an acknowledgment from a single one of them, neither did I receive a reply to my letter of January 8, 1906, to Dr. Dana.

MEDICAL LANGUAGE.

We have many Greek and Latin words in our onomatothesia because our science originated in Greco-Roman antiquity. These classical languages in our onomatologia have given our science an international character and established a union of the different peoples for

the good of science. It is a useful custom which has been established in medical literature not only to retain the terms transmitted from the writings of the old Greek and Roman physicians, but also to form and introduce new compounds from the classical languages to denote new conceptions unknown to ancient Greeks and Romans.

Most new terms are formed from the Greek. There has never existed a language permitting greater manifoldness and greater distinction of expression or style than the Attic, none in which combinations can be formed as well as in this.

With the introduction of more and more new terms for new conceptions, more and more irregularities came into our onomatology. In the year 1821, L. A. Kraus published a critical etymological medical lexicon of terms derived from the Greek, especially of the incorrect technical terms which had been introduced into medical onomatology. Ever since the appearance of Kraus' lexicon, complaints of hybrid and incorrect terms have become general, and there is no end of such complaints.

They are a standing part in the medical journals of the present time. Virchow has called attention to this calamity in his inaugural address as rector of the University of Berlin. Hyrtl, the great anatomist and philologist, has published a work on anatomical onomatology in which he exposes a great number of terms as being incorrect, ridiculous, absurd, and, hence, unscientific. Henle, an anatomist of the same high rank as Hyrtl, attempted to improve anatomical onomatology. The German Anatomical Society tried to furnish grammatically correct anatomical onomatology. Its committee worked during seven years, but failed to accomplish what they had promised. In fact, all these attempts by serious men of great learning, all classical scholars, failed, and we shall see why they failed. Attempts have been made to alter our onomatology with the purpose of simplifying it; but they have not been taken seriously by the profession.

On account of the Greek and Latin terms in medicine, medical lexicons have become a necessity. The oldest that appears in print was published in the year 1534. In the first of

these we find names taken from the old Greek and Latin writers, and but few new formations derived from the classical languages. From time to time more and more new formations from Greek and Latin were introduced.

Of all the medical lexicons ever written in any country there is none which can compare with our own, with Foster's in regard to completeness, exactness and reliance. As a matter of course no lexicographer is to blame for recording incorrect terms. He has to give whatever has been introduced into literature by the nomenclators.

And now we come to an important fact, to which, as far as I know, none before me has called attention. The nomenclators whose new formations appear in the medical lexicons from the oldest to the most recent, did not and do not speak Greek, they knew or know only the written tradition, that is, only a fragment of the language and did not and do not consult contemporaneous Greek physicians who could have aided them. Most remarkable in this regard is the action of the Committee of the German Anatomical Society which has been

working seven years, and holding meetings in different German, Austrian and Swiss cities, namely: in Munich, Vienna, Goettingen, Strasburg and Basel, but has never met in Athens.

They have thus ignored the spoken Greek of the present time.

The language of a civilized people which has died out, like the old Baktrians, can be transmitted only by one way, namely: by writing; the language of an uncivilized people, like the Hottentots of Africa, can likewise be transmitted only in one way, namely, verbally. The transmission of the language of a living civilized people, however, is twofold, viz.: both by writing and by speaking; that is to say, by a scholastic and a popular tradition, and these two forms of tradition influence each other mutually. One of the influences is that of the older monuments of literature upon the later phases of the language, and this influence is the more lasting the more manifold the old literature is, and the more diligently it is studied by the descendants.

The study of a language like the Greek must not be confined to investigation and learning

of the one form of tradition to the exclusion of the other form of tradition, because such restriction excludes one-half of the tradition from investigation, notwithstanding that both together, complementing each other, have to be considered in order to render possible scientific knowledge of the older, as well as of the newer phase of the language.

One would think that this was clear to everybody, and that men of science especially would follow this rule in the course of the study of a language. Indeed, they do so in scientific investigation of any language than the Greek. In studying and teaching Greek, our college professors are unscientific.

The philologists outside of Greece, who know only the written tradition of Greek, call all words and phenomena in Greek spoken in Greece to-day, which they have not found in the old texts, new Greek, and regard it as not belonging to ancient Greek, notwithstanding that in reality these words and phenomena are genuine, unadulterated and often unchanged, oldest Greek. They do not know, do not wish to know, that the greater part of ancient Greek

has been transmitted into Greek of to-day by verbal tradition only, that Greek thus transmitted is nothing less than new Greek.

The methods of these philologists are unscientific, faulty and misleading. By simplification the ancient Greek was transformed into new Greek; Greek became modernized. By this modernization, however, Greek remained the immortal language, developed out of itself, from its own elements only, without adopting foreign elements, for its completion, and it is yet the only language in Europe which needs no foreign words, and which excludes foreign words.

Since men of science, like Hatzidakis, have given us the history of the development of new Greek, there is no excuse for the gross errors which are current not only among the public, but are disseminated by philologists in regard to the character of new Greek.

For any one who is familiar with living Greek it is painful to see how men, otherwise of scientific training, write about new Greek without knowing it; they write, contrary to all scientific methods, from hearsay only.

To what absurdities the fact that we do not learn living Greek outside of Greece has led can be demonstrated by looking up the Greek terms of our medical onomatology.

Of all that is beautiful in this world, the most beautiful is the Greek language of to-day, a language which is essentially the same as it was over two thousand years ago. Men of science throughout the civilized world owe everlasting gratitude to the Greeks for having preserved their language in all its purity, free from foreign elements. If an universal language for scholars is to be established, Greek is the only one which can be considered.

Thanks to the preservation of the pure Greek language we can have a scientific and perfectly correct onomatology as far as Greek terms go, if only we will consult our Greek colleagues and their literature. As to the necessity for a reform of our nomenclature, there can be only one opinion among the true men of science. All that can be said on this subject is expressed in the beautiful words of Lavoisier:

"Onomatology furnishes the real instru-

ments for the operation of the mind; it is important that these instruments should be of the best, and it is indeed working in the interest of science, for the progress of science, when we exert ourselves to improve our onomatology." Referring to the manner by which we acquire our knowledge in general, he points out the importance of a perfect onomatology for those who are beginning to devote themselves to the study of science. "The logic of science essentially adheres to scientific language. Science can not teach anything that is confessedly unscientific and false.

"In science we have to distinguish three things: The series of facts which constitute the science; the ideas which recall the facts, and the words to express the ideas. The word has to develop the idea, the idea has to embrace the fact; these are three impressions with the same seal. Since the words preserve the ideas and transmit them, perfection in science is impossible without perfection in language.

"However true the facts may be, however correct the ideas developed by facts, only wrong impressions will be transmitted so long as the

expressions by which they are communicated are not exact."

I have heard the remark that a reform in onomatology would cause inconvenience; this, of course, can not be considered from a scientific point of view. However, there need be no fear of inconvenience. Scientific onomatology will do away with much confusion and dispute which exist on account of improper terms.

My intention is to compile, with the aid of physicians and philologists of Athens, a medical lexicon of these current terms which are incorrect, and add the real Greek names with etymological explanations. A reform of the medical language will be the work of a period of culture, life and doings of medical men. I wish only to obey a request by some of the best representatives of our profession, who, appreciating my exertions, said to me: "Give us the correct terms." All serious physicians will desire to know the correct terms and their explanations, and whosoever knows the real Greek name will find it more and more intolerable to name a scientific conception by a

Greek or Latin-like word monstrosity, and this will be the beginning of the reform of medical language.

The cause for which I have thus been pleading before the Council of the Academy of Medicine is Odysseus; that is, truth—in the garb of bondage coming among the overbearing suitors, being maltreated at first, but assuming finally a victorious stand and piercing the heart of each of these suitors.

Having knocked in vain at the door of the Academy, I, with this truth, went to Marburg to the rectors of all the German universities assembled there, and was received with grace; my memorial on medical language was accepted by the *rectores magnifici.*

. Progress can not be stopped, truth is more powerful than any or all of those who resist it. Some day, somewhere, the truth which had been hidden, imprisoned so long, will answer the call to come to light again:

Ἐκεῖ μέσα ἑκατοικοῦσες
Πικραμένη, ἐντροπαλή,
Κι' ἕνα στόμα ἀκαρτεροῦσες
Ἔλα πάλι νὰ σοῦ 'πῇ.

V.

AETIOLOGY, PATHOLOGY AND THERAPY OF MEDICAL SLANG.*

"I consider that the corruption of language is a disease closely allied to corruption of manners, and demands also, according to Hippocratic canons, a similar course of curative treatment."—Adamantios Korais.

IT is an established fact that there exist in our medical onomatology many terms which are incorrect, unscientific, which Hyrtl stigmatized as being ridiculous and absurd; these terms, ungrammatical, hermaphrodite or hybrid, are similar to those which characterize the idiom of the famous epistolae obscurorum virorum, and medical language corruption originated simultaneously with the monks' Latin of the epistolae obscurorum virorum.

Such incorrectness is in strict contradiction to scientific medicine, for the logic of science essentially adheres to scientific language, and science cannot teach anything that is confessedly unscientific and false.

Aetiology and Pathology.—The corruption

* From *American Medical Compend,* February 1907.

in our onomatology, as far as Grek terms are concerned, and these are almost the only ones which are corrupt, is based on the fact that ever since the end of the sixteenth century new words for new conceptions have been coined with the aid of the Greek Dictionary by writers who could not speak Greek or think in Greek, who did not possess the genius of this language and that more recently a vandalism has developed among medical writers which has prompted them to invent incorrect concoctions which they substituted for perfectly correct classical terms. An example of this vandalism is the word gastrosucurrhoea for chylorrhoea. Another calamity which plays a part in the aetiology of medical slang is the fact that some writers do not know the meaning of Greek words which they employ and consequently use them in a wrong sense, thus causing endless confusion and much controversy. An example of this kind is the word "atonia" which is used for weakness, insufficiency, while in reality it means relaxation and nothing else. There is also the word "psychosis" employed to designate certain morbid

mental affections, while in reality it means animation or infatuation. Again, there are writers in whom several unfortunate qualities are united, they do not even consult the Greek lexicon, but translate in a clumsy way from English for instance into Greek and produce such monstrosities as oophorectomy, which would mean, literally translated, castration of an ovipare or of all the ovipares, and which besides is ungrammatical since the preposition "ec" cannot be placed in the middle of a word (the correct Greek term for what is meant here is oothecotomy); or the term nephrokapsectomy, which is supposed to mean excision of the renal capsule. Renal capsule in Greek is epinephridion and the correct Greek term is epinephridiotomy.

In language all is explained by logic or by history which is logic, and therefore we have to look up history in order to find an explanation of this state of corruption in medical language.

Our Graeco-Latin onomatology is evidence that our science originated in Graeco-Roman antiquity, and these classical languages in our

onomatothesia have given our science an international character and established a union of the different peoples for the good of science.

That part of ancient Greek literature which has been transmitted to us through the classical writers is an artistic product and was not the language really spoken.

Greek is the oldest of all the living languages of civilized nations. From the classical period of the Attic orators down to the present day it forms an unbroken continuation of classical Attic. *Greek is not a dead language, and Greek spoken and written throughout Greece to-day is in reality no New-Greek.*

Notwithstanding my demonstration of this fact over and over again in numerous writings I meet in endless variations from colleagues in America as well as in Germany the following complaint: "I disapprove entirely of the plan to make modern Greek the basis of a reformed medical nomenclature!" and my answer always has been: "I have never proposed and should never propose to make 'modern Greek' the basis of a reformed medical nomenclature, for the simple reason that there exists nothing

modern in the scientific onomatology of our Greek brethren. They have retained all the classical terms, and when new formations for new conceptions had to be created, they have always been most scrupulous to form them from classical Greek. Nothing is more detestable to Greek men of science than for instance to employ words in scientific language which originated in the Graeco-Roman or the Byzantine period and deviate from the spirit of classical Attic." And I always add that I should be thankful to such adversary for pointing out a single exception to this rule.

From the time when Greek was proclaimed a dead language, dates the corruption in our onomatology.

The first therapeutical measure I wish to suggest is that our medical libraries should secure the Greek book on anatomy by Lucas Papaioannou, and the Greek translation of Niemeyer's work "Pathology and Therapy" (the title should be "Nosology and Pathology"). From these two books one can learn at a glance how much we are at fault and how simple it would be to eradicate corruptions.

The remark so frequently made that a reform in onomatology would cause inconvenience is unwarranted, there need be no fear of inconvenience. Scientific onomatology will do away with much confusion and dispute which exists on account of improper terms.

Some adversary who found fault with every word I said, wrote to me: "You are not a Lavoisier!" and he was right, but however humble I feel myself when compared with that great man, one of the noblest sons of France, I am under the impression that the humblest of us has the right to emulate to his best ability the most exalted, that the examples of great men are given for emulation; if such were not the case, Thomas a Kempis would not have written his libri quatuor de imitando Christum. However, my task would not be too severe, for I mean to introduce the terms found in Greek literature and secure for new names to be found the aid of Greek men of science of the University of Athens.

VI.

JARGON AND HYPOCRISY IN MEDICINE.*

WHEN a man is prevented from uttering his genuine sentiments, if he is an honest man he says nothing at first, but when he finds that silence is doing him harm he resorts to hypocrisy when he still keeps silent or speaks and teaches what he himself does not believe. Such hypocrisy—called politics—corrupts a large part of the nation, the members of a political organization or state, and where this spirit prevails you can not find a single citizen of whom it can be truly said: He is a man who speaks exactly what he thinks.—ADAMANTIOS KORAIS.

Encouraged by these words of the great physician and scholar Korais I wish to say: No physician, no man in the whole civilized world can contradict the statement that our medical onomatology is to a great extent a corrupt,

* From *The Post-Graduate,* October 1905.

illiterate, ridiculous and absurd jargon, and that this condition will continue to grow worse as long as writers, who have no knowledge of the Greek language coin and introduce words supposed to be derived from Greek which are incorrect, absurd, ridiculous and even indecent. With the current medical jargon, science, properly so-called, can have no fellowship.

Our onomatology needs reform and such reform I wish to propose. I wish, however, this work to be undertaken in like manner as Lavoisier's reform of chemical nomenclature was undertaken, that is, it must be looked upon as a national work to the greater honor of the medical profession.

No confusion need to be feared in introducing correct scientific terms.

VII.

MEMORIAL ON MEDICAL LANGUAGE PRESENTED TO THE RECTORIBUS MAGNIFICIS OF ALL GERMAN UNIVERSITIES CONVENING IN MARBURG, JULY 31, 1907.

RECTORES MAGNIFICI.

On May 4, 1907, the two hundredth anniversary of the birth of Linné was celebrated by the entire civilized world. The most prominent among the great merits of this reformer of science is that he has created a scientific nomenclature of botany, and thereby a scientific basis for botany itself. He solved the most difficult task to which any naturalist ever put himself: the arrangement of a very extensive material from a state of chaotic confusion.

On April 18, 1787, Lavoisier presented a memorial on the necessity of reform of chemical nomenclature to the Royal Academy of Sciences, in Paris, explaining the necessity of such reform in the following words:

"Onomatology furnishes the real instruments for the operation of the mind; it is important that these instruments should be of the best, and it is indeed working in the interest of science, for the progress of science, when we exert ourselves to improve our onomatology." Referring to the manner by which we acquire our knowledge in general, he points out the importance of a perfect onomatology for those who are beginning to devote themselves to the study of science. "The logic of science essentially adheres to scientific language. Science can not teach anything that is confessedly unscientific and false.

"In science we have to distinguish three things: The series of facts which constitute the science; the ideas which recall the facts, and the words to express the ideas. The word has to develop the idea, the idea has to embrace the fact; these are three impressions with the same seal. Since the words preserve the ideas and transmit them, perfection in science is impossible without perfection in language.

"However true the facts may be, however correct the ideas developed by facts, only

wrong impressions will be transmitted so long as the expressions by which they are communicated are not exact."

We shall honor the memory of these great men in the most dignified way if we make it our task to establish a scientific onomatology for medicine.

It is a fact that many designations in medical onomatology are incorrect, and therefore unscientific.

In language, everything is explained by logic or by history, which in itself is logic, and history affords an explanation of the corruption of medical onomatology.

In medicine there are many Greek and Latin words, on account of the fact that medical science originates in Greek and Roman antiquity. This classic element in onomatology has endowed medical science with an international character, and established a union of the various peoples to the best interests of science. It is a useful custom in medical literature not only to retain the terms which have come to us from the writings of the ancient Greek and Roman physicians, but also to coin

new terms from the classic languages for new conceptions which were unknown to the Greek and Roman physicians of these ancient periods.

Most denominations are formed from the Greek, and there never was a language which admits of greater variety and greater distinctness of expression and style, of greater facilities in making combinations, than the Attic.

As the introduction of new appellations increased to convey new conceptions, more irregularities crept into our onomatology. In many respects the nomenclators of more recent times are the principal sinners by creating superfluous words, and disrespecting the laws of analogy and orthography.

The Greeks themselves are very reserved, very careful and exceedingly severe in admitting into their regular language a new formation which may be demanded by the exigencies of the times. Imagine how their linguistic sensitiveness must be offended, if in the foreign literature their eyes meet with linguistic barbarisms, invented and introduced by physicians who are quite unable to think in Greek. Numerous technical designations in medical ono-

matology are so incorrectly constructed that even the Greek must find it difficult to recognize the origin and significance of terms which are supposed to be Greek.

If nothing is done to check this evil, we are threatened by chaotic conditions which will aggravate the study of medicine, and render it a thankless task.

In 1821 L. A. Kraus published a critical etymological medical dictionary of names formed from Greek, but more particularly those which he had found to be wrong. Since the appearance of that book, complaints about the incorrect and hermaphrodite nature of many medical expressions have become general. The uninterrupted advance in medicine, especially since the introduction of bacteriology, made a necessity of a continuous production of new terms. Investigators and discoverers constructed new words without paying the slightest regard to grammatical requirements; they drifted into the habit of consulting a Greek dictionary, and welding together two or three single words, quite regardless of whether the new formations corresponded to

grammatical rules or expressed the correct meaning.

Complaints about onomatological corruption form a standing part in modern medical journals. Virchow, in his Rector's address, called attention to this evil. Hyrtl, the greatest philologist among anatomists, published his Anatomical Onomatology, in which he characterized a large number of terms now in use as childish, absurd, and therefore unscientific. Henle tried to reform the anatomical onomatology. The German Anatomical Society has endeavored to establish a grammatically correct anatomical onomatology. A committee worked upon it for seven years without accomplishing the task the society had set itself. Indeed, all these attempts of earnest, learned men, commanding a thorough knowledge of classical philology, to improve upon our artificial language, were doomed to failure, and we shall presently see the reason why.

The presence of Greek and Latin terms in medicine made medical dictionaries a necessity. The oldest ones (the first of which that appeared in print was published in 1534) con-

tained names taken over from the ancient Greek and Roman physicians, and in the course of time an ever-increasing number of Greek and Latin new formations were added.

And now we arrive at an important factor, to which nobody, so far as I am aware, has directed attention before me. The nomenclators whose new formations appear in our dictionaries did not or do not speak Greek; they knew or know only the written tradition, which means only part of the language, and did not take counsel with Greek contemporary physicians, who could have aided them. A most remarkable instance in this respect was the procedure adopted by the Committee of the German Anatomical Society, which worked for seven years holding conferences in Munich, Vienna, Goettingen, Strasburg, and Basle, but never in Athens. The Greek spoken to-day was left out of consideration; not even a look was cast into a modern Greek text-book on anatomy.

The fact of our having an unscientific medical language is to a large extent the fault of the philologers. They have tried to make us

believe that Greek was a dead language, that the Greek as spoken and written to-day was a corrupt language, interspiced with foreign elements; men of great learning have made this assertion without knowing the spoken Greek of to-day. I may be permitted to adduce to you, Rectores Magnifici, the proof of the contrary being the case by presenting to you a book by the pen of Dr. B. Leonardos, Ὀλύμπια which has recently left the press. Just as it requires a German, or one who speaks the German language like a native, to evince true German linguistic intuition, it requires a Greek, imbued with the linguistic intuition of his language, to propose new formations of Greek words; and even such new formations can only be introduced into the scientific onomatology after having been approved or accepted by a large number of competent Greeks.

The international task of the University consists, especially in regard to medicine, in imparting to students a correct onomatology, and the fact of this being possible with the aid of the physicians of Athens I have demonstrated in numerous writings.

The language of an extinct civilized people, like the Baktrians, can only be communicated to posterity in one way, namely written tradition; the language of an uncivilized people like the Hottentots, again can only be transmitted in one way, and that is oral tradition; the tradition of the language of a living, civilized people, however, is two-fold: written and oral. These two forms of tradition exercise a mutual influence upon each other.

One of these influences is exercised by ancient lingual monuments upon later phases of the language, and the duration of that influence depends upon the extent of the ancient literature and the application which posterity brings to bear upon its study.

The study of a language like Greek should not be limited to the acquirement and investigation of one form of tradition to the exclusion of the other, because such limitation means an exclusion of one-half of the tradition, although both halves should be considered together as supplementing each other, in order to enable investigators to obtain a scientific understanding of both the old and the new phase of the language.

It seems reasonable to suppose that this should be clear to anybody, and that especially men of science would follow this rule in the study of a language. As a matter of fact, they do so in the scientific investigation of any other language except in Greek. In studying and teaching Greek, our philologers are unscientific; they only know the written tradition, call all words and phenomena in use to-day in Greece, but not contained in the ancient classics, modern Greek, and regard these words as not belonging to ancient Greek, although such words and phenomena are genuine, uncorrupted, and often unchanged Greek words of venerable antiquity. They do not know, and do not want to know, that the major portion of ancient Greek has percolated into the Greek of to-day by oral tradition only, and that the Greek thus orally communicated is anything but modern Greek. The methods followed by these philologists are unscientific, faulty, and misleading. They have led astray the medical nomenclators.

By a simplification of the grammar ancient Greek became the Greek of to-day; it was

modernized. But with all this simplification, Greek remained what it was: the immortal language which developed from within, from its own elements, setting its face against the assimilation of foreign elements. It is the only language in Europe which requires no foreign words, and excludes foreign words.

Ever since men like Hatzidakis have published the history of the development of the Greek of to-day, there is no more excuse for the flagrant errors which are not only entertained by the world generally, but assiduously spread by philologists defaming the character of the Greek language of to-day. Nor is there any excuse for the fact that they attempt to kill Hatzidakis' writings by silence.

Men who have familiarized themselves with the Greek language and literature of the present day, are painfully conscious of the fact that otherwise scientifically educated men write on the subject of the Greek language of the present day without knowing it, writing in violation of all scientific principles, merely from hearsay.

Thanks to the preservation of the pure

Greek language in the Greek spoken to-day, we may secure a scientific onomatology by taking counsel with our Greek contemporaries and their literature. For this idea I have unceasingly worked to kindle an interest ever since 1894.

In order to demonstrate how much could be done, even far away from Athens and without the aid of Greek colleagues, by simply consulting the current Greek medical literature, I have published in the MEDICAL BRIEF the commencement of a Greek medical dictionary, and this simple presentation of a possible reform gave rise to an action which may well be chronicled as epoch-making in the history of medicine; the Medical Society of Athens took the matter into advisement. In its memorable meeting of April 14, 1907, under the presidency of Professor Geroulanous, it was proposed by Dr. Kallibokas to appoint a committee consisting of a number of physicians and a professor of philology, for the purpose of assisting in the reform of medical nomenclature. The motion was adopted, the committee was appointed, and the following names were enrolled:

G. Manginas, President; A. Rose, New York; Gabrielidis, Constantinople; D. Demetriadis, S. Dontas, A. Kallibokas, I. Karabias, I. Kindines, D. Kokkotes, G. Kosmetatos, A. Kouzes, K. Lampros, Cairo, K. Louros, M. Mankakes, K. Melissinos, V. Mermenkas, T. Mitautses, A. Morelas, I. Bistes, M. Oikonomakes, P. Pampoukes, I. Papalhesdoros, S. Papasoterios, B. Patrikios, N. Petsales, M. Sakorrhaphos, Th. Skases, Dem. Soteriados, B. Jouphexes, G. Trochanes, A. Iselios, I. Phoustanos, S. Chomationos, An. Christides, Constantinople.

In discussing the motion, the following observations were made: In recent times physicians of Western Europe have introduced new names into medical science, in order to designate new conceptions resulting from new discoveries and inventions. The greater part of these designations is taken from the Greek language, but most of them are incorrectly constructed, are incorrectly chosen. The Medical Society of Athens therefore desires to assist to the best of its ability in the establishment of a classic Greek medical nomenclature,

which should serve as a guide to those men of science who avail themselves principally of the Greek language for scientific expressions. To carry this object into effect, it is proposed to collect all those irregular terms which have been introduced into medical literature, and to replace the same by classic Greek appellations. Such a compilation of corrected expressions, once definitely approved, will check the confusion which has existed and continues to exist in medical onomatology.

The first word mentioned as an example was phagocyt, which by some is called phagocyttosis, by others phagocytarosis, and by others still cyttarophagia. In such cases the committee will select the one best suited to express the intended meaning, so that in future it may be uniformly used by all authors. The authors who are at present perplexed as to which of the various denominations to use, will thereby be greatly relieved.

It will be seen that this discussion confined itself to the formation of new words for new conceptions. This is intelligible by the fact that the corruption of old-established Greek

words occurs only in the medical literature of foreign countries.

In order to show how far this corruption really goes, I may be permitted to cite a few drastic examples from the German and English medical literature.

Abarthrosis, hermaphrodite for anarthria.

Abdominohysterectomy, likewise a hybrid for laparohysterotomy, ἐκτομή means castration, and this is not modern, but ancient Greek, besides, the preposition *cc* can not be placed in the middle of a word. (Excision means ἀποτομή, but τομή may also be taken to signify amongst others excision.)

Abdominoscopy, a hybrid for laparoscopy.

Abepithymia is supposed to mean paralysis of the solar plexus. Grammatically correct, it would be anepithymia, but the term is not sufficiently distinctive, and therefore unscientific.

Abrachia is supposed to mean absence of the arms, but means in reality absence of rocks. The arm means βραχίων, ονος. The correct expression would be abrachionia or lipobrachionia (from λείπω). βράχος, rock, does not

exist in any school dictionary, but is nevertheless good old Greek.

Acephalaemia defies explanation.

Acne is a word which does not exist in any language outside of medical slang; the Greeks call that particular affection acmai.

Acromicria is incorrect, likewise acromegaly, chiromegaly, splenomegaly. The correct terms would be mikakria, megalakria, or megakria, megalochiria, etc.

Actinogram is ungrammatical, the Greek word is ἀκτινογράφημα.

Aktinomykosis is ungrammatical, it should be actinomyketosis (μύκης, μύκητος).

Akyeteria, recte akyteria (ἄκυτος).

Akystonervia is hybrid, and without meaning.

Adenektomia, adenektopia, doubly wrong.

Adenia, adenopathy, adenosis, are superfluous. Adenitis means affection or inflammation of the gland or glands.

Adnexitis is, similarly to appendicitis, to discard as puerile corruption.

Adynamia and asthenia are by no means

synonymous, although they are frequently used so. In antiquity already asthenia was understood to mean illness, corresponding to our word infirmity.

Albuminometer instead of leukomatometer.

Amyatrophia and also amystrophia should be called myatrophia.

Anaemia is unscientific whenever oligaemia is intended.

Appendicitis. This barbaric word is significant for the puerile manner in which new words are formed, and does not constitute an honor to medical literature. Perityphlitis, as the affection of the vermiform appendix was called by our grandfathers, is an excellent, anatomically correct designation. The words ekphyaditis, epityphlitis, skolekoiditis, which non-Greeks have concocted with the aid of the school dictionary, are unscientific.

Arthropathy is superfluous, arthritis being the suitable Greek description of articular affections.

Asystolia is incorrect, if it is intended to speak of dyssystolia.

Atonia means absolutely nothing else but re-

laxation; it does not mean weakness or insufficiency, as some authors will have it.

Autodigestion is hybrid (analogously to automobile, which is called, in Greece, correctly autokineton). Autodigestion should be autopepsia.

Blepharoptosis should be blepharoptosia. (The grammatical rules about the terminations is and ia in compound words do not seem to be known to our nomenclators, as they use haphazard one or the other.)

Brachialgia, recte brachionalgia.

Bronchiectasia is ungrammatical and ugly.

Bronchorrhoea, judging by the word, the bronchus would run away.

Cavernitis. A word formation such as this makes the impression of being the work of a schoolboy or a jester. The correct word would be serangitis; similarly: Cellulitis instead of kyttaritis; here also belongs—

Cerebritis, instead of enkephalitis.

Chlorosis, recte chloriasis.

Cholecystitis and cholelithiasis are incorrect; they should be cholocystitis and chololithiasis. The adjective choledochus is correct.

Chthonophagia. It is surprising that such a word should have been formed so difficult of pronunciation, when the classic designations geotragia and geophagia exist.

Claustrophilia and claustrophobia are hybrid. The Greeks have the words philokleisia and kleisiophobia.

Conjunctivitis. Berlin lexigraphers have complained of this hermaphrodism, regretting their inability to find a true Greek appellation. Their Hellenophobia seems to prevent them, however, from consulting a latter-day Greek book, in which they would have found epipephykitis.

Colorrhea, recently introduced by a New York physician, is a tragicomic affection, if really the colon runs away.

Corneoblepharon, recte Keratoblepharon.

Deferentitis, Greek spermatodochitis.

Dermotonosis is superfluous, because dermatitis is all-sufficient.

Diplakusis, recte diplakousia.

Duodenitis, recte dodekadaktylitis or dodekadaktylonitis.

Dysarthrosis, recte dysarthrosia.

Dysthyreosis, recte dysthyredeosia.

Ektasia, recte ektasis.

Epikia is supposed to mean house-disease, but really means colony.

Epoöphorectomia. German scientists assert that ovary means oophoron in Greek, although in Greece this word designates an animal that lays and hatches eggs, analogously to the words leophoron (signifying traffic road, avenue), and nekrophoron (hearse). The ovary means ootheke (egg store). It is possible that this word does not occur in classical literature, because the ovary was not mentioned or described there, but oophoron is the classical word for ovipar. I am somewhat explicit on this point, because I have had difficulties to offer the explanation.

Ovariotomy is oothekotomy, oophorectomy is a conglomeration of barbarisms.

Folliculitis, recte thylakitis.

Gastroectasia, recte gastro-ektasis.

Gastrectomy, recte gastrotomy.

Gastroenteropathy is simply gastro-enteritis.

Gastrohelioma is unnecessarily long; gastrelioma is sufficient.

Gastromelagy, recte megagastria.

Gastroptosis, recte gastroptosia.

Gastrorrhoea, literally the stomach or abdomen running away; what is meant is chylorrhoea.

Gastrosucorrhoea. Greek at both ends, Latin in the middle. Our grandfathers called it chylorrhoea gastrica.

Geromorphismus, recte gerontomorphia; Galen called it rhytidosis.

Haemophilia, recte philhaemorrhagia.

Hepatoptosis, recte hepatoptosia.

Hypoaemia; the better word is liphaemia.

Hypoglobulia is hybrid; the correct word is lipokytaemia or lipokythaemia.

Hypotrichosis, recte lipotrichia.

Hysterectomy, recte hysterotomy.

Hysteromyomectomy, recte hysteromyomotomy.

Ichnogram, recte ichnographema.

Idiotism, idiocy and idiotia are incorrectly interpreted in our onomatothesia. Idiotism refers only to pathologic disorders of language. Idiocy (ἰδίωσις) means peculiarity in general, and not necessarily pathologic.

What is understood in our medical literature by idiotism, means in Greek μωρία; what we call an idiot means in Greek μωρός. Imbecility also means ἠλιθιότης, but this word is less usual in Greek medical onomatology.

Iridectomy, recte iridotomy.

Iridoptosis, recte iridoptosia.

Jejunitis belongs to the barbarisms of the appendicitis kind. Jejunum means νῆστις, ιος or ιδος.

Karyokinesis, properly translated means nut movement; what is meant is pyrenokinesia.

Laryngorrhoea—even the larynx does not run away.

Lupotom is hybrid, the correct word would be lykotom.

Mediastinitis, recte mesothorakitis.

Misoneismus, recte misokainia.

Mycoderma, recte myketoderma; mycologia, recte myketologia; mycosis, recte myketosis.

Myokymia, recte myokymatia.

Nekrodermitis, recte nekrodermatitis.

Nekrospermia, recte nekrospermatia.

Nephrectomy, recte nephrotomia. One of the most objectionable new formations for

which the well-known kidney operator, Edebohls, is responsible, is—

Nephrokapsektomia; the renal capsule means epinephridion.

Oophorectomy, recte oothekotomy; oophorectomy, literally translated, means castration of an oviparous animal or all the oviparous animals. Oophoritis is oothekitis.

Orchidomeningitis, recte orcheomeningitis. There are ὄρχις, εως, and ὀρχίς, ίδος, the former is testicle, the latter a plant.

Orchidopexia, recte orcheopexia.

Otomykosis, recte otomyketosis.

Otorrhoea—also the ear does not run away.

Ovarialgia, recte oothekalgia.

Pachyvaginitis, recte pachykolpitis.

Papillitis belongs to the barbarisms of the appendicitis kind. Papilla means θηλή.

Paraphrenitis is grammatically correct, but unscientific; what is meant is paradiaphragmatitis.

Peri-appendicitis. What is probably intended is paratyphlitis.

Peridectomy. It is impossible to say what this word is intended to convey.

Perivasculitis, recte periangionitis.

Pest means in Greek πανώλης, but that is not modern Greek, as our dictionaries assert; it occurs already in the ancient classical literature.

Phrenitis is not inflammation of the diaphragm, but a synonym of phrenopathy and phrenoblabia.

Psychosis means imparting a soul, life, animation, infatuation, but not as is stated in German, English and French literature, aberration of mind. I have repeatedly written on this error in detail.

Placentitis, recte plakountitis. The latter word has been erroneously called modern Greek.

Plicotomy is hybrid, recte ptychotomy.

Prostatorrhoea. Even the prostate cannot run away.

Pubeotomy, recte hebikotomy.

Pupillostatometer. Pupil means κόρη.

Radiography is correct, if it refers to radium, the metal; but wrong if it refers to aktinography. There is much confusion in consequence of the incorrect word-combinations

with radium, so that it is sometimes impossible to know whether the subject deals with treatment by Roentgen rays or radium, if the term radiotherapy is employed.

Scarlatina means in Greek ὀστρακιά, and not as is asserted by German dictionaries σκαρλατίνα.

Stomatomykosis, recte stomatomyketosis.

Strumectomy, recte tongronotomy.

Strumitis, recte tongronitis.

Tenalgia, recte tenontalgia; tenorrhaphia, recte tenontorrhaphia; tenonsynovitis, recte tenontosynovitis; tenotomy, recte tenontotomy.

Terminology is hybrid. The Greek word is onomatology; to give a name is ὀνοματοθετῶ, a nomenclator ὀνοματοθέτης, the giving of a name ὀνοματοθεσία and the naming ὀνομασία.

Tonsillitis, recte amygdalitis.

Tuberculosis is hybrid. The Greeks have the word φυματίωσις from φυμάτιον, tubercle.

Urethrorrhoea is an impossibility.

Vaginism, recte kolpospasm.

Vulvitis, recte aidoiitis.

It has been objected that the medical onomatology should not be taken from modern

Greek, but this objection falls to the ground, because our Greek brethren employ no modern Greek in their medical onomatology at all. Whatever "modern Greek" is in use in medicine, is made in Berlin (polypragmasia), or in New York (appendicitis), or in Naples (misoneismus).

In conclusion, I may be permitted to give it as my opinion that the works of the two Greek philologers, Hatzidakis and Papademetracopoulos, on the connection between the Greek of to-day and that of the classic period are of no less importance to science than the excavations of Schliemann and his successors.

VIII.

REFORM OF MEDICAL ONOMATOLOGY INTRODUCED IN GERMANY.*

THE editor of the journal "Σάλπιγξ" of Cyprus honored me by an invitation to contribute to its Jubilee Number: the twenty-fifth anniversary of the existence of the journal, and I accepted with pleasure and satisfaction. Presuming that what I said at this occasion may be of interest to all those who have followed my exertions in regard to reform of onomatology, I will give the contents of the article I sent to Cyprus.

Whoever has observed how these my exertions, the main feature of which was to disseminate a better understanding of Greek history and language of Christian Greece among American and German physicians, have been appreciated and encouraged by the "Σάλπιγξ" during the past fourteen years, will understand how deeply I am indebted to Mr. Chr. S. Chourmouzios, the editor of that paper.

* From *The Post-Graduate*, March 1908.

The history of the "Σάλπιγξ" during the twenty-four years of existence forms a noble page in Greek literature, but the history of Cyprus during this period is sombre. Cyprus, the historical Hellenic island is under xenocraty, the English flag waves over it. and England guarantees that the population pays yearly tribute to Turkey. Americans honored the man, who, protected by the Turkish government, plundered the island of its greatest treasures and brought them to the New York Museum in Central Park. I am tempted to speak of the political significance and importance of the journal, but this would not be appreciated in a medical paper, and my experience is that political papers will not publish anything I have to say in favor of Greece; they are prejudiced.

I wrote as follows: "I shall confine myself to one feature which especially appealed to me when reading the "Σάλπιγξ", the quotations from the writings of Korais, the noble son of Greece, the great scholar, patriot and physician.

Korais expressed his conviction that no rem-

edy could heal the misfortune of the Greeks, but the light of science. From the moment he read his memorial before a learned society in Paris, in 1803, about the condition of his country, in order to direct the eyes of the civilized world to it, he created esteem for the Greek nation.

Korais has had followers who enlightened Europe on Greek matters; Bikelas gave his seven lectures on the history of modern Greece and the Greek question, in Marseille and Paris. These lectures brought about Philhellenism and the formation of a Philhellenic Society in France. This society had a short life and so had the Philhellenic Society of Amsterdam, founded and conducted by the indefatigable H. C. Muller. Both societies were composed of distinguished members, and many of the contributions to their organs are of everlasting value; otherwise these two organizations have accomplished little.

The next followers of Korais are Hatzidakis and Papademetracopoulos; they have demonstrated to the world of science the true relation of Greek of to-day to Greek of ancient times.

It is not possible any more that any one can speak of Greek as a dead language, but it should also be made impossible to call Greek spoken and written to-day "New-Greek." One thing is certain that these two men Hatzidakis and Papademetracopoulis will be appreciated more and more; they have rendered their country the greatest service by enlightening Europeans on Greek language and its history. What they have imparted, will be disseminated. Applying now what we have learned from them to Greek in medicine, we find that *the great problem of reform of medical onomatology, which has vexed so many European scholars for centuries can be solved in the simplest and easiest manner.*

What little I have been able to do to direct the attention to the possibility and facility of this solution, I did with the aid of Dr. B. Leonardos, whom I consulted on medical terms, and in fact without him I would have accomplished nothing.

On this festive and joyful occasion I wish to introduce all my friends who have stood by me to the readers of the "Σάλπιγξ".

There is first Heinrich Zimmerer, who, a German professor of philology, the philological editor of a medical lexicon, has accepted corrections made with the aid of Greek medical onomatology of to-day. My joy and satisfaction over this fact knew no bounds, and I wish long life to my esteemed friend, Professor Zimmerer, and to the celebrated Professor Vierordt, the medical editor of the lexicon.

The warmest Philhellen, Colonel Adalbert Boysen, has gained for me in Germany what I could not obtain in America: access to some important German secular journals. His name is well known in Athens.

Dr. Karl Gumpertz, the editor of the *Deutsche Medizinische Presse,* has had the courage to publish my articles by which I attacked deep-rooted prejudices.

Dr. Herbert Krueger was my first "secundant" when my writings appeared in the den of the lions, in a *"Berlin"* medical journal.

Dr. Julius Bartsch, who wrote well calculated words in behalf of Living Greek in medicine in reference to my writings.

Inestimably great service has been rendered

to the cause by Dr. Eschle, who has taken up the fight for reform in medical onomatology, making the memorial addressed to the Rectors of the German Universities the base of his writings.

In Holland, H. C. Muller, the distinguished philologist, has devoted a series of articles in a medical journal of Utrecht to the question in which he refers to my numerous writings.

Of Americans I wish to praise Dr. D. B. St. John Roosa, who was presiding at the New York Academy of Medicine when I read my paper on "Greek as International Language of Physicians and Scholars in General," in 1894, and he has stood by me firmly through all the struggles I have gone through these fourteen years, while working for reform of medical onomatology.

My sincerest thanks are due to Dr. J. J. Lawrence, the editor and proprietor of the Medical Brief, who not only paid me liberally for my contributions on medical onomatology to his journal but also gave me one thousand dollars for the new medical lexicon which I intended to write with the aid of my colleagues and

friends in Athens. I am keeping this money sacred to apply it when I shall have finished my preparations for the work.

How the Greek colleagues have honored me is narrated in the memorial addressed to the German Rectors.

Greek in Medicine was the theme of my lecture at Johns Hopkins University, and Medical Greek has now been the cause that old prejudices are disappearing. *I congratulate myself for having succeeded in introducing in Germany a better nomenclature.* The starting movement, however, came from America, and the Editors Stedman, who first of all called our attention to Living Greek in Medicine, Foster, Millican, Grube, Lewis and recently Cattell, will forever be named, when the history of the reform in onomatology shall be written, as the ones who enabled me to carry on the fight, without whose help I would have been helpless. Without my writings which were published in their journals here in America, I would have received no recognition in Germany.

IX.

QUOTATIONS FROM THE LINGUISTIC INTRODUCTION TO THE SEVENTH EDITION OF ROTH'S MEDICAL LEXICON.

By Dr. Heinrich Zimmerer,

Royal Professor at the High School (Gymnasium) of Regensburg.

The origin of most barbarisms and new formations is due to the physicians of the Middle Ages. Linguistic malformations have also originated with many specialists of the present time—words which, as Hyrtl asserts, are used by nobody except their authors. It is certainly true that with a knowledge of the laws of the language and the construction of words, barbarisms, in the sense of Arnobius—(*Adversus gentes, lib. I,* 59): Barbarismis et solecismis obsitæ sunt res vestræ, et vitiorum deformitate pollutæ, will no longer be possible. Let us hope that our present feeble attempt may contribute its mite toward this object.

Among modern physicians is was especially R. Kossmann, doctor of medicine and philol-

ogy, who vigorously spoke for purity and correctness in medical language. In his "Kritische Erörterungen zur gynækologischen Nomenklatur," Berlin, 1896, he says on page 16: "The ever increasing importance of international congresses in recent times has made us more and more conscious of the want of a universal language in the world of science, and in technocological journals complaints increase in frequency about the undue haste with which Latin has been discarded, coupled with suggestions of re-establishing it as a universal medium of communication." On the other hand, Prof. A. Rose, the secretary of the German Medical Society of New York, has repeatedly proposed that Greek should be generally adopted as the language for physicians and scientists generally ("The Greeks and their Language," 1899), and the same question formed the topic of a pamphlet by Dr. jur. L. Kuhlenbeck, addressed to the "psychic nobility" (geistiger Adel) of the German nation (Leipzic, W. Friedrich, 1889). Dr. Rose has rendered us noteworthy services by his contributions to Medical Notes and Queries (New

York, April, 1907), by his treatise on Greek Terms in Medical Language, and his Memorial on Technical Medical Language (July, 1907). He writes to me as follows:

"Greek is an old language, developed with logical perspicacity; above all, a language which lives, and is, therefore, capable of further development. This latter fact has been ignored by the medical nomenclators of modern times, who treated Greek as a dead language, disdaining to cast a glance over contemporaneous scientific literature or to confer with Greek colleagues. New words were formed for new conceptions with the aid of the school lexicon, which contains but a portion of the Greek language as actually spoken. Barbarisms in large numbers were introduced into the medical language, causing much confusion. Many of these unscientific new formations do not correspond to the laws of orthography and analogy; many originally correct words were given incorrect meanings, different from what they originally expressed; others are purely hybrid, and others again are superfluous. In the present edition wrongly-formed or wrong-

ly-selected words taken from the Greek have been supplemented by those used in the Greek literature of to-day, and it is hoped that this new feature may serve to smooth the path to reform in medical technical language." Kossmann states: "We cannot dispense with Greek root words in the formation of our pathological and surgical expressions. As soon, however, as the established Greek synonyms for pathologic-surgical requirements have once been recognized as necessary, the consequence will probably be that, in the interests of linguistic correctness and beauty, one further step will be taken by establishing pure Greek synonyms for those hybrid terms which it is not absolutely necessary to change. Our attention is with increasing interest once more directed to the partly very valuable writings of the ancients. He who studies and learns to love the same, instead of merely glancing through their pages, will find it more and more difficult to put up with pseudo-classic nomenclature side by side with a classic one and to use a linguistic monstrosity smacking of Greek or Latin, for the designation of a scientific con-

ception for which the simple, pure Greek expression is well known and familiar to him."

We conclude with the words of the master of Roman linguistic research (*Dietz, Etymol. Wörterbuch*, 5th Ed., Leipzig, 1887, p. 7): "The highest aim to which etymology can lay claim is the consciousness of having acted scientifically."

For the purposes of the Linguistic Introduction and the compilation of the etymologic facts of Roth's Lexikon, the author has availed himself of the following words, aside from the medical authors of antiquity: (Medicorum græcorum opera omnia, græce et latine, Ed. Kuehn, Lips., 1821-30, Vol. 28); Eclogæ physicæ, Ed. J. G. Schneider, Jena, 1800, two volumes; Physici et medici græci minores, Ed. Ideler, Berol., 1842, two volumes; the Glossaries to Hippokrates and Galenos, Ed. Klein, Klein, Lips., 1865; Pollu Onomasticon; Hippokrates' Perceptions, selected from the Greek text, translated into German and referred to modern treatment, by Theodore Beck, Jena, 1907; H. N. Anke, Lexikograph, Bem. medizin.-philolog. Inhaltes (Philol. 32);

Turkish, Persian and Arabic Grammar by Wahrmund; Armenian Grammar by Huebschmann; Greek, Roman and Byzant. History of Literature by Teuffel, Mueller-Heitz, Christ and Krumbacher; Geschichte der Medizin by Hirschel, Sprengel, Haeser, August Hirsch, 1893; the unexcelled Onomatologia anatomica, by Joseph Hyrtl (Vienna, 1880); Eulenburg's Realenzyclopædie der ges. Heilkunde, third edition (Vol. I-XXVI, Berlin and Vienna, 1894-1901); A. Villaret, Handwörterbuch der ges. Medizin (Stuttgart, 1888, second edition, 1899, 1900); the Grek and Latin grammars, by G. and L. Meyer, Hatzidakis, Thumb, Kuehner and Schuchardt; the Leading Principles of Greek Etymology, by G. Curtius; the Greek Etymologic Dictionary, by Pape, Prellwitz, 1892; of the German Language, by Kluge, 1889, and Tetzner, Duden, Bauer-Fromann, 1893; the lexika of Vanicek, Zehetmayr, Suhle and Schneidewin, Kumanudes, Skarlatos, Georges, Woelfflin, Ducange, Dieffenbach, Diez, Koerting, Sachs-Villato, Muret; Chambers' Etymological Dictionary of the English Language (London, 1884); Sophokles, Greek

lexikon of the Byzant. and Roman Per., and many monographs, among which a little German book by B. Schwalbe, Elementary Greek, leading principles of Greek for the introduction of foreign words emanating from the Greek (Berlin, Reimer, 1887), which can be well recommended to the novice, and A. Hemme: Was muss der Gebildete vom Griechischen wissen? Leipzic, 1900, second edition, 1905.

In conclusion I have the pleasant duty to perform to express my heartiest thanks to Dr. Achilles Rose in New York and Basilio Leonardos, M.D., Ph.D., in Athens, for their valuable advice and contributions.

X.

MEMORIAL ON THE ANATOMICAL NOMENCLATURE OF THE ANATOMICAL SOCIETY,

Presented at its 22nd Meeting on April 22, 1908,

By

Dr. Herrmann Triepel,
Professor of Anatomy, University of Breslau.

Thirteen years have elapsed since the Committee on Nomenclature of the Anatomical Society finished its work, since the list of names presented at Basle was unanimously accepted by the Society. The Committee has accomplished an important work, and its members have earned a lasting merit, a merit, which can be appreciated best by those who know of the great confusion which formerly existed in regard to anatomical onomatothesia. We can form an idea of the former indistinct condition if we cast a glance at the register of synonyms, published by W. Krause.*

Notwithstanding its value, the list of names

* Krause, W., Handbuch der Anatomie des Menschen, 4. Abteilung, Synonymenregister, Leipzig, 1905.

is not perfect. It has deficiencies of actual, and, in far overwhelming number, of linguistic nature. That such drawbacks exist, cannot well be doubted to-day by anybody. The question is only: would it be practicable to undertake a thorough revision of B N A, and if so, whether at once or in the near future. According to my judgment, both questions are to be answered in the affirmative. That we should have, as soon as possible, a correction of the Onomasticon appears to me imperative for several reasons.

Wilhelm His* wrote in his explanations, which he added to B N A when it was published: "The work is certainly not perfect." Since that time several voices have been raised, either occasionally, by the way, or in special articles**, finding fault with names in B N A.

* His, Wilhelm, Die anatomische Nomenklatur. Archiv f. Anat. u. Phys., Anat. Abt. Suppl.-Bd, 1895, S.A.S. 178.

** V. Bardeleben, K., Einige Vorschläge zur Nomenklatur. Anat. Anz. 24, Bd. 5, 301. The same author, *Glandula submaxillaris* oder *submandibularis* oder *mandibularis?* Anat. Anz. 31, Bd. 5, 320. Triepel, H., Die Anatomische Prosodie. Anat. Anz., 18. Bd., 1900, 5, 329. The same author, Die anatomischen Namen, ihre Ableitung und Aussprache, Wiesbaden, 1906.

Recently the remark has been made that we should first allow the good names in B N A to become popular with the profession before undertaking the revision of the whole B N A. I am of the opinion, however, that if we were to act this way, the desirable would be taken up together with the undesirable. During the last years a large number of text books and atlases have been published, in which the names of the Basle nomenclature have been accepted, either in toto or almost unchanged, so that the imperfections of the onomatothesia are more and more disseminated. In foreign lands also have B N A entered, especially in American colleges have they been accepted with great willingness.* I think it will be well to check this unlimited dissemination.

* Barker, Lewellys F., Anatomical "Terminology" (?) with special reference to the B N A, Philadelphia, 1907. Note by the translator: The hybrid "terminology" characterizes Barker's book. It is strange that Dr. Barker did not pay attention to my criticisms of the Basle Nomenclature which I made and published from time to time since 1896, that he did not even take notice of the remarks on the defaults of B N A which I made in my lecture at his own University in 1902 and published in the Johns Hopkins Bulletin, May, 1902. *A. Rose.*

As mentioned already, the linguistic fallacies of B N A are much more numerous than the actual ones. It is a fact established long ago that the anatomical technical language is a playground for barbarisms, ungainly words and even expressions which are an offense against elementary rules of word-formation. This deplorable condition has been characterized most exactly by Joseph Hyrtl.* When at present a philologist learns of our ways of expression, he cannot help smiling ironically. Unfortunately he is justified. Every teacher of anatomy who has had a humanistic education must regret deeply when he is obliged—and this happens frequently—to make use of technical terms in his lectures which he cannot answer for with his linguistic conscience. This is ecpecially painful to him being aware that he is instructing young people many of whom have brought with them from school a fine sensitiveness against linguistic wrongs.

His** gives as one of the rules, according

* Hyrtl, Joseph:—Onomatologia anatomica, Wien, 1880.

** His, W., l. c., page 16.

to which the Commission on Nomenclature should act, as follows: "The names have to be formed in correct language." Unfortunately the Commission has not always acted according to this rule.

Perhaps many will be dismayed in view of the difficulties which a linguistic revision of B N A will imply; I think, however, that these difficulties will be overcome. It appears to me an important demand to consult a philologist and to secure the aid of a *Greek* physician.

The value and position of modern Greek has up to the present time been frequently misunderstood even by philologists.* The Greek written language has preserved to the present day, and with great tenacity, the essential features of ancient Greek. Immaterial is that the word-treasure has increased along with cultural changes and that the grammatical forms began to undergo some grinding off and became simplified in the early or ealiest period of the Middle Ages. This has been demon-

* By these especially. *The Translator.*

strated some years ago by Hatzidakis.* The same idea was expressed by A. Rose** in numerous writings. He calls attention to the fact that the thesaurus of modern Greek is particularly adapted to supply the technical terms of medical science, and says quite correctly that only an educated Greek could command the linguistic feeling which is a prerequisite in the formation of new words from the elements of the existing treasure. If we are in doubt as to the validity of an anatomical name, taken from the Greek language, we shall probably obtain satisfactory information by consulting a Greek text book of anatomy. To

* Hatzidakis, Georgios N., Die Sprachfrage in Griechenland, Athen, 1905.

** Rose, A., Greek in Medicine, Johns Hopskins Hospital Bulletin, Vol. 13, No. 134, May, 1902. The same, Some Examples of Corrupt Medical Nomenclature, St. Louis Medical Review, Dec. 16, 1905. The same, Greek Terms in Medical Language. A Preliminary Collection, Medical Brief, July, 1906. The same, Denkschrift über ärztliche Kunstsprache, den in Marburg am 31. Juli 1907 zusammenkommenden Rectores magnifici aller deutschen Universitäten zur Beratung vorgelegt. New York. And many others.

read it, will hardly cause any difficulties to any one who understands classical Greek. For our purposes the most commendable of all Greek text books is the one by Lucas Papaioannou* the most extensive one in existence (Sclavuno's text book is not yet completed). In order to be able to employ in his work a nomenclature free from objections, Papaioannou studied, as stated in the preface, the writings of the ancient Greek philosophers and physicians. Some of the names he encountered had to be first remodeled, in so far as they did not conform to the strict requirements of the laws of Greek word-construction. In many designations which had been misunderstood or mistranslated by "Europeans" and had been taken over without criticism by modern Greek authors, he had to establish their true meaning in order to find a proper place for them. Other words again have undergone an entirely new formation at his hands, keeping strictly to the applicable linguistic rules. The number of terms newly introduced by him, including sy-

* Παπαϊωάννου, Ἀνατομικὴ τοῦ ἀνθρώπου. Ἐν Ἀθήναις 1896.

nonyms, is, according to his statement, about 2700. Papaioannou's nomenclature is to-day generally employed in Greece in scientific works, lectures, etc., as his son, Professor Theodore Papaioannou, had the kindness to communicate to the writer.

The author of the Greek text book mentions the exertions of the German Committee on Nomenclature at the time when he wrote his work. He upholds the view that Greek is the best qualified for the creation of a general scientific anatomical language. I believe, indeed, that we will never search in vain in the Greek word treasure when obliged to find a new anatomical term, and I believe that just the work of Papaioannou can render us great service in regard to onomatothesia; but on the other hand, I think it would be quite amiss if we were to hellenize our whole onomatology. This would not be feasible for practical reasons, and, which is especially to be emphasized, would disregard the historical development of our language. The anatomical names, with the exception of some foreign admixtures, are taken from the Greek as well as from the Latin.

The Greek terms, besides, have all passed through the Latin;* we meet them in Latinized form. This has likewise to be taken into consideration in case of new-formations coming from the Greek.

I have another reason to name why the Anatomical Society should be induced to undertake early the revision of B N A. On April 14, 1907, the Medical Society of Athens appointed a Committee for the purpose of undertaking a reform of the entire medical nomenclature. As I was personally informed, not only the names in the practical branches, but also those of the anatomical science shall be included in this intended reform. I think now the Anatomical Society should anticipate this planned undertaking. The German anatomists must not permit that a foreign society dictates their onomatology. Besides, the names to be compiled in Athens will probably not differ essentially from those of Papaioannou; they will be formed exclusively on Greek basis; such an onomat-

* There are exceptions. For instance, the term ραπτικὸς μῦς (musculus sartorius) has not been Latinized.—*The Translator.*

ology, however, would, on account of the reasons mentioned, not be acceptable to us.

It remains now for me to enumerate the most important of those faults of B N A which have been censured in literature, as well as those which I myself consider to need correction; at the same time I shall try to point out means and ways by the aid of which improvemetns can be made.

Some groups of words I can shortly speak of in general.

For many decades the terms ending in ideus have been considered as children of sorrow. Among the recent German text books of anatomy there is only the one by Gegenbaur (latest edition by Fürbringer) which gives the names correctly in ..ides. By this suffix-ides parts of the body are designated which bear resemblance to a certain object. Alongside of names in ..ides there are found in Gegenbaur's book words ending in ..ideus to name things which have relation to those parts of the body. It is true we may find a philological explanation for the suffix ..ideus, but it would be an artificial one after all. It is very much to be regretted

that the Committee on Nomenclature, although proceeding in its work from the text book of Gegenbaur as basis, has rejected the correct ending ..ides and chosen for both kinds of denomination without distinction the ending ..ideus. We have to consider, however, that it causes some inconvenience for the teacher as well as for the learner, when they have to use two forms derived in different ways from the same root.

Here I think, Papaioannou has found the correct way in naming parts of the body which bear resemblance to a certain object, as well as what belongs to those parts, by the adjective ending in -ειδης. Thus he speaks, for instance, of μαστοειδὴς ἀπόφυσις, and in place of the correct, but too long τὸ μαστοειδοῦς τρῆμα of μαστοειδὲς τρῆμα.

In such cases the speaker evidently does not perceive the original meaning of the adjective any more, for this adjective is used as a proper name and assigned not only to the whole, but also to its parts and to those things which have relation to it. Accordingly, we should say processus mastoides and foramen mastoides.

(Naturally enough the "i" in ides is long and accentuated.)

Further are to be mentioned a number of adjectives of B N A which habe been found from Greek nouns and to which the ending eus has been attached, as carpeus, laryngeus, oasophageus, etc. Here tlie correct ending (again according to Papaioannou) is mostly -icus (-ικος), sometimes -ius (-ιος), or -iaeus (-αιος).

Hybrid (hermaphrodite or bastard) formations, i. e. words composed of Greek and Latin elements exist in large number in our onomatology. Many of them might be easily avoided.

To conclude, I shall give a list of B N A which are not free from objection, and I shall place alongside such terms which, according to my opinion, might be substituted. P., in paranthesis, when added to the latter, means Papaioannou. The Greek names have been Latinized.

anconaeus	anconiaeus (P.).
antibrachium	antebrachium (v. Bardeleben).
annulus	anulus (v. Bardeleben).
annularis	anularis (v. Bardeleben).

arachnoidalis arachnoidealis arachnoideus	arachnoides (P.).
arrector	arrigens.
arteriosus	arteriacus (P.).
articulatio, means: articulation	articulus.
arytaenoideus	arytaenoides (P.).
atlas, was originally the name of the 7th vertebra	epistropheus (P.).
bipennatus	bipennis.
bulboideus	bulboides (P.).
calcaneus, is only a noun not also an adjective	calcanei (genitive).
caninus, fossa can., musc. can.	fossa dentis canini, musc. levator anguli oris.
carpeus	carpiaeus (P.). — carpicus (P.).
cavernosus, n. a. plex. c. means: a cavernous nerve a. plexus	n. u. plex. corporis cavernosi.
chondralis	chondrinus (P.).
chondropharyngeus	chondropharyngicus (P.).
chorioideus	chorioides (P.).
chylifer	chylophorus.
clinoideus	clinoides (P.).
coccygeus	coccygicus (P.).
condyloideus	condylicus (P.).
conjugatus, diameter conj. means: the connected diameter	diameter recta (Hyrtl).
coracoacromialis	acromiocoracoides (P.).
coracoideus	coracoides (P.).
coronoideus	coronoides (P.).
cricoideus	cricoides (P.).
cruciatus, means crucified	cruciformis.—chiastus (P.).

cuboideus	cuboides (P.).
deltoideus	deltoides (P.).
digitatio, means: the attachment of fingers	digitus.
dorsalis	dorsualis.
duodenum	intestinum pancreaticum (Luschka).
dura mater	meninx fibrosa. — meninx dura.
ellipsoideus, arbitrary translation of ellipsoid-like	condylicus (P., knuckle-like).
endolympha	lympha interna (P.).
endopelvinus, fascia e.	fascia hypogastria (P.).
epicondylus	processus paracondylius (P.).
epiduralis	episcleridius (P.). — supraduralis.
epistropheus, was originally the name of the first vertebra	axon (P.). — vertebra cervicalis II.
ethmoidalis	ethmoides (P.).
felleus, vesica f.	vesica fellis.
gastrocnemius	gastrocnemiaeus (P.).
genioglossus	genioglossicus (P.).
geniohyoideus	geniohyoides (P.).
glenoidalis	glenoides (P.).
glomiformis	glomeriformis.
glomerulus	glomerulum.
glossopharyngeus	glossopharyngicus (P.).
glutaeus	glutiaeus (P.).
haemorrhoidalis	haemorrhoidicus (P.).
hallux	hallex.
hilus	hilum. — porta.
hyaloideus	hyaloides (P.).
hyoglossus	hyoidoglossicus (P.).—hyoglossicus.

hyoideus	hyoides (P.).
hyopharyngeus	hyoidopharyngicus. — hyopharyngicus.
hypogastricus	hypogastrius (P.).
hypoglossus	hypoglossius (P.).
ileum	pars propria intestini tenuis (P.).
infraglenoidalis	hypomoglenius (P.).—hypoglenius.
infraspinatus	infraspinalis.
interarytaenoideus	mesarytaenoides (P.).
intercarpeus	mesocarpius.
intercondyloideus	mesocondylius (P.).
intersphenoidalis	mesosphenoides.
intertragicus, incisura int.	lunatus (P.).
ischiadicus	ischiacus (P.).
jejunum	intestinum vacuum (Hyrtl).
lambdoideus	lambdoides (P.).
laryngeus	laryngicus (P.).
lumbalis	lumbaris.
lymphaticus, means: insane.	lemphicus (P.). — lymphaceus (means: clear like water).
lymphoglandula	ganglion lemphicum (P.). — nodus lemphicus.
malleolaris, plica m.	plicatura mallei (v. Bardeleben).
mastoideus	mastoides (P.).
meningeus	meningicus (P.).
mesenterialis	mesenterius (P.).
metacarpus	metacarpium (P.).
metacarpalis, metacarpeus	metacarpius (P.).
metatarsus	metatarsium (P.).
metatarsalis, metatarseus	metatarsius (P.).
mitralis	mitroides (P.).

multangulus	polygonus (P.).—trapezius (Fick, P.).
mylohyoideus	mylohyoides.
nucha, misunderstood arabic word	cervix.
oblongata (medulla)	prolongata (Hyrtl).
oculomotorius	oculimotorius.
oesophageus	oesophagicus (P.).
omohyoideus	omoplatohyoides (P.). — omohyoides.
paracentralis	paracentrius (P.).
paraglenoidalis	paraglenoides.
parotideus	parotidicus (P.).
pecten ossis pubis, pecten is the whole os pubis	crista ossis pubis.
perichorioidealis	perichorioides.
perilympha	lempha externa (P.).
periorbita	periosteum orbitae.
peronaeus	peroniaeus (P.).
petrosus, n. petr., fossula petr., ganglion petr.	n. pyramidis, fossula pyramidis, ganglion pyramidis.
phalangeus	phalangiaeus (P.). — phalangicus (P.).
pharyngeus	pharyngicus (P.).
phrenico—	phreno — (P.).
pinguecula	pinguicula.
pia mater	meninx vasculosa.
pleuralis	pleuricus (P.).
plica	plicatura.
primarius, means: the most aristocratic	primordialis.
promontorium	promunturium.
psoas, is the genitivus of μοῦ	psoïtes (P.).
pterygoideus	pterygoides (P.).
pudendus, n. pud., means: the nerve of which we	n. pudendi.

should be ashamed (same as art. pud.)	
retina	tunica nervea (neurica P.).
rhomboideus	rhomboides (P.).
sacrospinosus	sacrospinalis.
sacrotuberosus	sacrotuberalis.
scaphoideus	scaphoides. — scaphioides (P.).
sebaceus, gland. seb., means: gland consisting of tallow	sebiparus (Hyrtl).
semilunaris	lunatus.
sesamoideus	sesamoides (P.).
sigmoideus	sigmoides (P.).
sphaeroideus	sphaeroides.
sphenoidalis	sphenoides (P.).
squamosus, sutura squ.	sutura squamata.
sternalis	sternicus (P.).
sternocleidomastoideus	sternocleidomastoides (P.).
steyloideus	styloides.
subarachnoidealis	hyparachnoides (P.).
sublimis, means: dignified	superficialis.
submaxillaris (gland.)	mandibularis (v. Bardeleben).
sudoriferus	sudorifer.
suprachorioideus	hyperchorioides.
supracondyloideus	hypercondylius.
supraglenoidalis	hyperomoglenius (P.). — hyperglenius.
supraspinatus	supraspinalis.
sympathicus	sympatheticus (P.).
synovia, free invented	serum articulare (P.).
synovialis	serosus.
tarseus	tarsiaeus (P.). — tarsicus (P.).
thoracalis	thoracicus (P.).
thyreoideus	thyreoides (P.).

trachealis, cartilago tr.	cart. tracheae.
trochoideus	trochoides (P.).
turcicus, new Latin, sella turc.	ephippium (P.).
umbo, means: hunchback, a. membranae tympani	umbilicus (Hyrtl).
unipennatus	pennatus.
urinarius	urinalis.
xiphoideus	xiphoides.

XI.

MISCELLANEOUS.

A Correspondence in the "New York Medical Journal."

ANAESTHESIA OF PHYSICAL ORIGIN.

NEW YORK, September 24, 1906.

To the Editors: Dr. W. Wayne Babcock's scholarly paper, published in your esteemed *Journal* of September 22nd, induces me to cite a case from antiquity which I think will prove of interest. It does not belong in the category to which Dr. Babcock has reference, namely, of anæthesia produced by narcotic alkaloids, but it will serve to explain anæsthesia brought on by suggestion.

In a state of raving mania or profound melancholy insane people are anæsthenic (quite regardless of generally known forms of anæsthesia). This explains self mutilation. It is a fact, writes Dr. Schaefer, in his collection of original remarks on medicine taken from the old classic writers, that such is not generally known. These anæsthesias belong in the domain of disturbed consciousness. The condition of hypnotized persons is similar to that of these insane. I am not aware whether this view of mine has ever been expressed by others. At any rate, it cannot be denied that in both cases we have to do with an abnormal state of mind. Lucretius mentions the influence which affections of the mind exert upon sensation by describing the complete insensibility to pain of soldiers fighting in battle. He writes as follows: "As the mind is bent upon fight, the body strives to do battle and to kill. Often he is not even aware that his lost left arm, together with the shield it held, was flung beneath the hoofs of horses from the impact with wheels and death dealing swords. Another, in his eagerness to scale a wall, does

not feel that his hand has been cut off. Another, again, attempts to rise with a leg he has just lost and which, with throbbing toes, lies dying at his side."

The case of anæsthesia in phrenitis (miscalled psychosis) which I wish to cite, was described by Herodotus: "But when the Lacedæmonians were informed that. Kleomenes harbored such thoughts, they became afraid and conducted him home to Sparta under the same conditions under which he had before been king. And as soon as he had arrived home, he fell a prey to a disease, namely, maniacal raving, not having been in his right mind before. For whenever he met a Spartan, he beat him with his stick upon the head. And because he did this and was completely insane, his relatives tied him to a wooden post. But when he was tied fast and saw that his guard had been left alone by the others, he demanded a sword, and, as the guard refused to give it to him, he threatened that he would not forget this, until at last the guard, who was a Helot, became frightened at the threats and gave him a sword. And when Kleomenes

held the weapon in his hand, he began to mutilate his body, starting at the shins, the flesh of which he cut open lengthwise. From the shins he proceeded to the thighs, from the thighs to the hips and the loins, until he arrived at the abdomen, and as he cut this open also he died in this manner."

THE WORD PHRENITIS.

To the Editors: Though I disapprove entirely of the plan of Dr. A. Rose to make modern Greek the basis of a reformed medical nomenclature (or onomatology), it is concerning a single word, *phrenitis*, that I now wish to take issue with him. Dr. Rose has for some time put forward this word as *the* proper term for various mental derangements of undefined pathology. In the *New York Medical Journal* for October 6, 1906, he quotes a good story from that prototype of Münchausen, the Greek historian Herodotus, which tells of one Kleomenes, who, being insane, so mutilated himself that he died. Dr. Rose cites this as an example of "phrenitis (miscalled psychosis)." As he takes here an authoritative stand, I wish

to give reasons against this use of the word:

1. *Phren,* from which the word is derived, means primarily *diaphragm.* It also means mind, because the ancient Greeks regarded the diaphragm as the seat of the intellect, just as with us the heart is commonly considered the seat of the emotions. Later the word *diaphragma* was introduced, and *phren* came to be used only in its derived sense.

2. *Phrenitis* is an old word in medical literature, having been used by Hippocrates in the sense of an *acute* inflammation of the brain. Its use in this sense has persisted till recent years. See Hooper (1834), Dunglison (1900), Gould (1898). Quain (1895) gives it this meaning, but states that it is obsolete, while his 1902 edition omits it altogether. The modern Greek (Pervanoglou) defines it likewise. The French word *phrénite* (Gasc, 1876) means inflammation of the diaphragm. As *frenzy,* it is obsolete. Gould (1898) also defines phrenitis as an inflammation of the diaphragm.

3. The termination *-itis* is accepted as meaning inflammation of the part to which it is

affixed. Inflammation is a definite set of changes in concrete tissue. Mind is a highly specialized form of energy, a manifestation of brain function, a quality or condition, and not a concrete entity. We cannot speak of a concrete affection of an abstract quality—as well speak of inflammation of taste, or smell, or locomotion. The only sense in which it is proper to join *-itis* to *phren* is that of inflammation of the diaphragm.

Dr. Rose is advocating the use of an already overworked word in an illogical sense. I hope to see the day when the only scientists using it thus will be the phrenologists.

B. M. RANDOLPH.

THE WORD PHRENITIS.

To the Editors: Dr. B. M. Randolph's letter, in your issue of October 27th, reminds me of attacks I had to contend with many years ago when I began to call attention to corruptions in medical onomatology. These attacks afforded opportunity to demonstrate the more emphatically errors which had caused confusion in our literature.

I have never proposed and should never propose to make "modern Greek" the basis of a reformed medical nomenclature, for the simple reason that there exists nothing modern in the scientific onomatology of our Greek brethren. They have retained all the classical terms, and when new formations for new conceptions had to be created they have always been most scrupulous to form them from classical Greek. Nothing is more detestable to Greek men of science than, for instance, to employ words in scientific language which originated in the Byzantine, or Græco-Roman, period. I should be thankful to Dr. Randolph for pointing out a single exception to this rule.

Dr. Randolph calls Herodotus the prototype of Münchhausen (not Münchausen, as it is spelled in the correspondence). Every classical scholar—and others are not well able to judge —I presume will agree with me that Herodotus's work, the work of the oldest Greek historian, belongs to the most precious monuments of ancient literature, and that his writings are full of sublimity and grace, of powerful and noble simplicity which we have to ad-

mire. The faithfulness and exactness with which he wrote history without glittering ornamentation has secured for him up to the present time the highest esteem of the scholars of the whole civilized world. I should be very much obliged to Dr. Randolph if he could quote a *serious* writer who has judged otherwise. *Es liebt die Welt das Strahlende zu schwärzen und das Erhabne in den Staub zu ziehn!* says Schiller.

What Dr. Randolph says about phren as having been the name for diaphragm and the statement that the diaphragm was thought to be the seat of the soul can be found in the lexicon. It was Homer's poetical term for mind, soul, heart, and will power, and also for viscera in general, exactly as other ancient writers—as we learn in the recently published beautiful book of William H. Thomson's *Brain and Personality*—spoke of the kidneys in the same sense. Diaphragma is Attic, the only *anatomical* name in Greek for diaphragm since Attic became the national language. I may add that splanchnon in poetical language meant in the remotest periods as well as it means at present

all that was meant by phren or its plural, phrenes.

Phrenitis is used by Hippocrates, not only in the sense of an acute inflammation of the brain, but also for delirium, for frenzy. Dr. Randolph quotes Hooper, Dunglison, Gould, Quain, but not Foster, whose dictionary has been spoken of by Dr. Leonardos, the director of the Museum of Inscriptions of Athens, a graduate in medicine of a German university, as the most complete and most reliable of all the dictionaries ever published in any country. A higher authority, I think, cannot be found to judge a medical lexicon than Dr. Leonardos. According to Foster, phrenitis is: 1, Encephalitis; 2, meningitis; 3, frenzy, acute delirium. And we shall see why it can mean all this when we come to speak on the suffix "itis." I am quite familiar with the French language, and will challenge Dr. Randolph to contradict me, if he can, when I say that phrenitis can only be translated: frénésie, delire, demence, folie furieuse, when scientific language is employed. If, however, French physicians understand by phrénite inflammation of the diaphragm, they

are unscientific and cause confusion, for phren is—these two thousand and four hundred years—not the anatomical name for diaphragm any more. Habeant sibi!

I did not trust my eyes when I read in the *New York Medical Journal,* edited these twenty-seven years by Dr. Foster, that—according to Dr. Randolph—the termination "itis" should mean inflammation. I had the honor of being connected with the latest edition of a German medical lexicon. One of the editors was a distinguished professor of medicine of a German university, another a distinguished professor of philology of another German university. Dr. Leonardos and myself were collaborators. In this dictionary is given an exhaustive treatise on the suffix "itis," in which are mentioned 400 words in which the suffix "itis" would not possibly signify inflammation. It would require more than two columns of this journal to give the whole etymology, but this is not required, since Dr. Foster himself has explained distinctly that "itis" is not attached to mean inflammation, although it can under cer-

tain circumstances mean inflammation. To be brief, it means an exaggerated participation of the conception expressed in the word to which it is attached. If itis meant inflammation, ammitis would be an inflamed sand stone and hæmatitis inflamed blood. Dr. Randolph will admit how corrupt interpretation must lead to ridiculous and also to serious consequences. If some of the American, of the German, of the French physicians have, as Dr. Randolph says, accepted this suffix as meaning inflammation, they are unscientific as regards nomenclature. Habeant sibi.

Dr. Randolph says: "I hope I shall see the day when the only scientists using it (the word phrenitis) will be the phrenologists." Does Dr. Randolph mean a new specialty, diaphragm doctors?

But to conclude, I beg to ask Dr. Randolph to give us his interpretation of the word psychosis, which I can translate in true scientific way only with action to animate, to enliven, or animation, inspiration, infatuation.

AGAIN THE WORD PHRENITIS.

NEW YORK, December 7, 1906.

To the Editors: Apropos of the recent discussion in your valuable journal about the word "phrenitis," which has taken place between Dr. B. M. Randolph and Dr. A. Rose, I have been looking over an old medical book on the *Theory and Practice of Physic,* by George Gregory (Philadelphia, 1829), and have been particularly interested in the way that word was used. To quote: "Phrenitis, or acute idiopathic inflammation of the brain or its membranes, is a disease so singularly modified in its principal features by the circumstances of age as to require that it should be considered separately as it occurs in adults and in children. The distinction between 'phrenzy' and 'water on the head,' as acknowledged by sound pathology as well as by the world at large; but the former teaches that the two diseases run into each other by insensible degrees. The former is an acute, the latter a subacute inflammation." The heading of this chapter is Phrenitis and Hydrocephalus, and all the

acute, subacute, and chronic forms of inflammation of the brain are considered, including the symptoms, nature, and treatment of delirium tremens.

Such letters ought to be of great benefit to the medical profession, and while I do not care to take up another man's quarrel, there is no doubt in my mind that Dr. Rose is perfectly right.

We have just passed through the era of "polypharmacy," and are about ready to use one drug to its physiological effects, and it is to be hoped that the near future will bring forth a change in our onomatology so as to make it more scientific and exact.

WALTER B. JENNINGS.

WASHINGTON, D. C., December 13, 1906.

To the Editors: It is chiefly a question of fact that induces me to impose further on the patience of the *Journal's* readers touching this subject. In Dr. Rose's reply (*New York Medical Journal*, November 24, 1906) to my criticism of his use of the word "phrenitis," he

says: "Diaphragma is Attic, the only *anatomical* name in Greek for diaphragm, since Attic became the national language." I do not know precisely when Attic became the national language, but I do know that Plato wrote in Attic Greek. In the writings of Plato (*Timaeus*, 70, A) appears this passage: "Tas phrenas diaphragma eis to meson auton tithentes" —"and placed the widriff to be a wall of partition between them" (*translation of B. Jowett, M. A., regius professor of Greek in the University of Oxford*). Here we have the two words used side by side by a writer of Attic prose, a philosopher discussing anatomy, *phren* being used to mean diaphragm, and *diaphragma* being given its primary meaning of a partition.

Dr. Rose has not represented me correctly in stating that I said "the termination -itis should mean inflammation." I said: "The termination -itis is accepted as meaning inflammation of the part to which it is affixed." No one who wished to understand me could have taken this as meaning anything more than a statement of an existing condition in our med-

ical language. 'I am not one of those who think that -itis is the Greek word for inflammation.

My objection to the campaign Dr. Rose is carrying on for a reformed medical language are not based, however, on mere questions of philology. I admit that there are many words of Greek and Latin origin that do not conform to classical models. I do not question Dr. Rose's scholarship or his qualifications for giving us the Greek as it should be spoken. But I am convinced he is engaged in a futile task. Medical language is not a mere nomenclature of concrete objects. It is subject to the same influences that govern language in general. Language is for use rather than for admiration, and we cannot make or alter it by decree. People who have borrowed from other tongues have always modified the original to suit their needs and convenience. I do not believe that the great body of practitioners, whose suffrages will decide this question, will ever submit to the cumbersome forms and inflections of the Greek for the sake of what Dr. Rose calls scientific nomenclature. Some

stronger reason than fidelity to the purity of the Greek will have to be presented to effect a substitution of "acmai" for "acne," of "leucomatometer" for "albuminometer," of "actinomycetosis" for "actinomycosis," and of "epipephycitis" for "conjunctivitis."

I have long ceased to worry over corrupt Greek and Latin words, because I realize that they are inevitable. I can stand a Greek or Latin root with a homemade inflection, and do not chafe at even a hybrid word. I can endure with patience such "monstrosities" as "albuminometer," "milliampèremeter," and "gas meter." I believe Dr. Rose's agitation will meet the fate of the numerous similar ones that have preceded it. The stream cannot rise higher than its source. Medicine will have an exact and scientific language only when it becomes an exact science.

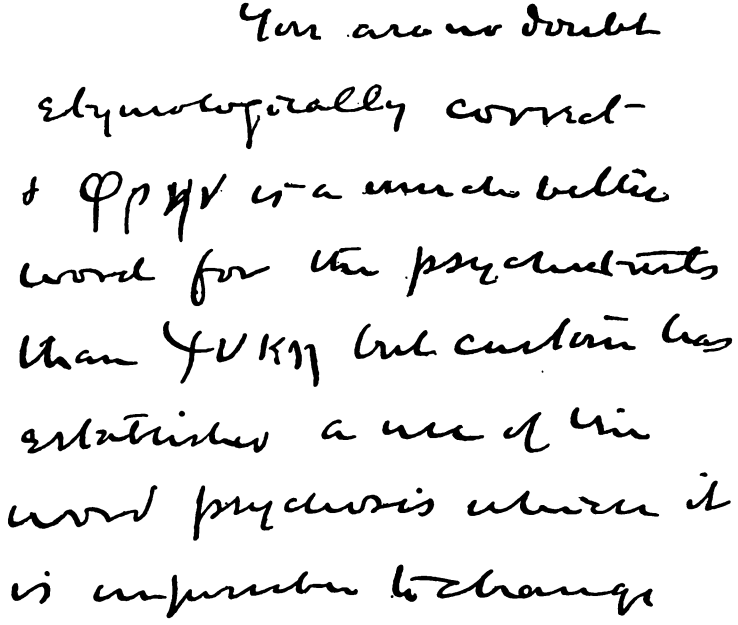
B. M. RANDOLPH.

THE WORD PHRENITIS.

To the Editors: Dr. B. M. Randolph, by his letters on the word phrenitis in the *New York Medical Journal* of October 27th and Decem-

ber 22nd, has rendered great service to the cause of reform to onomatology. He has demonstrated the existing spirit of misocainia. Although he, adopting the way of the German Emperor, *sic volo, sic jubeo,* such is my will and so I command (or we may translate: instead of all reasons shall govern my will), he has in reality expressed the opinions of many who are opposed to progress in regard to medical language. Such opposition is generally the proof of the soundness of a new idea. If there had been no opposition these twelve years since the onomatology question has been raised, it could not have become and remained a standing matter in medical journals of all languages of the civilized world. I sincerely hope, nay I am firmly convinced, that Dr. Randolph will himself become a friend of the movement and a strong aid besides, that he will say, with the great Gregorius: ἥτημαι καὶ τὴν ἥτταν ὁμολογῶ. Dr. Randolph in his letters, although contrary to his intention, has demonstrated to perfection the necessity of onomatological reform.

Here is a facsimile from a letter which I received from a distinguished Neuropathologist in answer to my suggestion to introduce in his writings the word phrenitis in place of psychosis:


You are no doubt
etymologically correct-
& φρήν is a much better
word for the psychoneuroses
than ψυχή but custom has
established a use of this
word psychosis which it
is impossible to change

ΜΠΕΡΟΛΙΝΙΤΙΣ (BEROLINITIS).

From *Medical Notes and Queries*, Jan. 1907.

To the Editor.—The *Zentralblatt für praktische Augenheilkunde*, 1907, contains an article from the pen of Professor I. Hirschberg, of which he has kindly sent me a reprint. The translation is as follows: "Volume III, Number 4, 1907, of MEDICAL NOTES AND QUERIES contains an article entitled 'Some Conspicuously Incorrect Terms in Medical Onomatology,' by Dr. A. Rose, M.D., New York, in which there is the following: *'Conjunctivitis.* Many, especially the Berlinian lexicographers, have been and are complaining about the barbarism and regret their inability to find the proper Greek term. Their mishellenism or hellenophobia forbids them to consult a medical book of our Greek brethren, otherwise they would have found the proper and exact term epipephycitis.' I leave it to the reader to form an opinion on the form of this publication. The contents consist of a chain of untruths interwoven with a goodly number of incorrect statements. As neither Villaret nor Eulenburg say anything on the question of the gram-

mar of the word *conjunctivitis,* and the old encyclopedic dictionary of the Berlin medical faculty (1829-1844) only mentions the word in the index volume, there is only my own ophthalmological dictionary published twenty years ago, to be considered. On p. 11 is found the following: The conjunctiva is called ἐπιπεφυκώς, from ἐπιφύειν, to grow upon, or to let grow, in Latin *tunica adnata,* by more recent authors *conjuncta,* barbarously *conjunctiva,* from which they derive *conjunctivitis* for inflammation of the conjunctiva; others call the latter *syndesmitis,* from σύνδεσμος, connection. In my 'History of Ophthalmology in Antiquity' (1899, p. 198, Note 7) I have practically repeated the same remarks and cited Galen, who called the conjunctiva ἐπιπεφυκώς, explaining that it represents a connection (σύνδεσμος) of the eye with its surrounding parts. Having thus demonstrated that Dr. Rose's criticism is totally unfounded, it merely remains for me to show that the word *epipephykitis* praised by him and used by the Greeks of the present time, is totally un-Greek. I need only refer to my Dictionary, which

states on page 49: '-ῖτις at the end of Greek words having an anatomical significance means *inflammation* of the part in question, as for instance *blepharitis,* inflammation of the lid. The custom of attaching *-itis* to Latin roots, as in *retinitis,* inflammation of the retina, is barbarous, but cannot be stopped. I can see no reason why the German expressions should not be preferred.' It may also be mentioned that the use of the termination *-itis* is older than the authors of many dictionaries suppose. But the ancients used it to designate νόσος, disease. 'Hippocrates de affect. (Littré VI, S. 242), ἀρθρῖτις νοῦσος ὅταν ἔχῃ; 'Hippocrates de ære' (Littré II, 36), ὑπὸ νεφριδίτων ἁλίσκονται; 'Hippocrates de rat, vid. in acutis (Littré II, 232), ὁποῖα ὠνόμασαν οἱ ἀρχαῖοι πλευρῖτιν ἄρθρων πόνος ἡ ἀρθρῖτις; Pseudogalen Def. med. XIX, 424, νεφρῖτις ἐστι φλεγμονὴ νεφρῶν.

"Of course, anybody who follows the subject attentively can see at once that by attaching -ῖτις to substantives, the latter are really changed into adjectives. This is exemplified by a word ending in *-itis,* which does *not* mean

inflammation. Pausan. 3, 18, 2 (p. 253 ed. Teubner, I, p. 238), Ναός, Ἀθηνᾶς ὀφθαλμίτιδος. Grammarians have treated this subject rather scantily; Krüger, for instance, in his otherwise very complete work does not even mention the significance of ῑτις (1875, No. 41). Kühner in his very complete grammar (1892, p. 284) has the short statement that 'many words ending in *-itis* are originally adjectives, as for instance ἀρθρῖτις.' It is certainly un-Greek to use a participle ἐπιπεφυκώς (or its feminine form) in order to construct an adjective like *epipephykitis* by attaching *-itis*."

Instead of proving the commission of error on my part, Professor Hirschberg actually confirms the correctness of what I stated in regard to Berlin lexicographers, and thereby affords me an opportunity to emphasize what I know about the suffix *-itis,* and the word *epipephycitis** and to demonstrate a peculiar

* I am not stating my own personal views on *-itis,* as does Professor Hirschberg, but those of a Greek, Dr. B. Leonardos, Director of the Museum of Inscriptions in Athens. In Professor Hirschberg's latest edition of his lexicon, the only one I have seen, nothing is said about *epipephykitis,* as far as I can recollect.

affection, *Berolinitis*. Therefore, aside from his personal remarks, I am really indebted to Professor Hirschberg. Before, however, dealing with his views, I wish to state that nobody can esteem and admire Professor Hirschberg's ophthalmological dictionary more than I do. It is the very best and most reliable of all medical dictionaries, *as far as it goes,* that is as far as the *written* tradition of classic philology has been availed of, except for epipephycitis which he has omitted in the later edition, although it is perfect Galenian Greek. In reality Professor Hirschberg ought to be thankful to me for pointing out that his onomatology would become more perfect still, if he were to study the scientific medical literature of our Greek contemporaries. Unfortunately, his *Berolinitis* has so far prevented him from casting a single look into the Greek translation of Niemeyer's text-book, or into the anatomy of Παπαϊωάννου or into the medical dictionary by Καρδοφύλλης; in fact, he does not or did not even know of a general Greek lexicon compiled by a Greek for Greeks and printed in Greece. Now, as to Professor Hirschberg's

assertion that *-itis* at the end of Greek words of anatomical significance means inflammation, he will probably occupy a somewhat unique position since Professor Zimmerer has thoroughly explained the meaning of this suffix in the sixth edition of Roth's well-known dictionary. I may be permitted to state what a philologist and physician of Athens has cecently written to me in reply to my inquiry on this subject:

"Words ending in ῖτις are, I think, nothing else but adjectives, the masculine of which is ἴτης, and the noun to which such adjective belongs is either understood or added to it; for instance the word ἀνήρ (man, or ὁ or ἡ λίθος (the stone), γυνή (woman), νόσος (disease); for instance νεφρῖτις referring to disease; therefore nephritis means kidney disease. This may be inflammation, or it may be any morbid or pathological affection of the kidney. κοιτών is a sleeping room, κοιτωνίτης, a robe de chambre, a dressing gown, the word χιτὼν (gown) being understood, but not expressed. Ἀμμίτης (ἄμμος, sand) is sandstone, the word ὁ λίθος understood as to

belong to it. Ἀμμῖτις and Αἱματῖτις, which it has reference to ἡ λίθος (αἱματῖτις, bloodstone). There is a botanical name, κρηνῖτις. Ἀνδρωνῖτις, γυναικωνῖτις, referring Οἶκος or Θάλαμος or αἱ θουσα or αὐλὴ, means, respectively, house, room, hall, court for men; house, room, hall, court for women; Another word is πνιγῖτις (some kind of clay); here the word γῆ (earth), is understood as being the noun to which the adjective belongs."

My Greek friend further writes to me: "Now there are formed by us correctly, as I think, many words ending in *-itis,* meaning ironically a default or intellectual or moral passion." I now, although not a Greek myself, wish to suggest the word Μπερολινῖτις to signify that specific Berlinian mishellenism which ignores the Greek literature of the present time. There is no exaggeration possible when I speak of my experience in regard to mishellenism in the daily press of the great and powerful nations of Germany, England, and America, and I beg to refer to my numerous writings on the subject. Professor

Hirschberg manifests *Berolinitis* when he says: "It is certainly un-Greek to use a participle ἐπιπεφυκὼς (or its feminine form) in order to construct an adjective like epipephykitis by attaching *-itis,*" after stating himself that Galen meant conjunctiva by ἐπιπεφυκώς. And as the substantive ὁ ἐπιπεφυκώς, ότος has been in common use in Greek, since the times of Galen, there can be no explanation but profound *Berolinitis* for Professor Hirschberg's remarks. It is hardly surprising that as prominent a man as Professor Hirschberg, the eminent philologist, to whom science is vastly indebted, should be a victim to *misokainia,* considering the fact that there exists an unfortunate tendency among medical men in this direction; indeed, the very best among them have fallen a prey to it. And in their *misokainia* they stop at nothing! I am happy to be able to say that the truth in regard to the Greek language of to-day is making powerful headway in the very city of Berlin and also elsewhere through Berlin influence, and I am convinced that Professor Hirschberg will also devote himself to the investigation of the truth

in regard to Greek in medicine, and above all study the Greek literature of to-day, but without Berlin spectacles.

Simultaneously with the proof of this article I received a letter from Dr. Leonardos (to whom I had sent the paper of Professor Hirschberg), containing the following remarks:

"ἐπιπεφυκώς is a participle, meaning membraneous, but has been used as a noun, and from this noun is derived ἐπιπεφυκῖτις, being formed from the nominativus, that is to say from the root, of the perfectum ἐπιπεφυκ. It would be longer and less euphonious if being formed from the genitivus, when it would be ἐπιπεφυκοτῖτις; there are found such derivations from the root of the nominativus, for instance βασιλικός, from βασιλ (not βασιλεικός from the genitivus βασιλέως), ἀστικός (not ἀστεικός nor ἀστυκός). Names in ῖτις derived from participles I have none, at least I cannot remember any, but other derivations, for instance ἀρχοντικός from ἄρχων, which also was used as a noun, from adjectives (the participles are also adjectives); derivations in

ίτης or ῖτις. I quote χλωρίτης (λίθος) ἐπισκληρῖτις, λεπτῖτις λεπτῖς or (κριθή), μεσοπλευρῖτις. According to all this I think that ἐπιπεφυκώς is correct."

The membrane or tunica is called ὑμήν and membranous is ὑμενώδης. ἐπιπεφυκώς is adnatus, grown upon, therefore ἐπιπεφυκὼς ὑμήν or simply ἐπιπεφυκώς (participle used as noun, ὑμήν understood but not expressed) is tunica adnata as Herr Geheimrat Hirschberg has stated correctly in the beginning. Also Παῦλος Ἰωάννου in his ἐγχειριδίῳ συγκριτικῆς ἀνατομίας says this mucous membrane is ἐπιπεφυκὼς ὑμήν of the eye (of the eyelid and of the bulbus). Also in the textbook of Papaioannou we find ἐπιπεφυκὼς ὑμήν. Herr Geheimrat Hirschberg quotes Galen as having said epipephycos were a connection (σύνδεσμος) of the eye with the surrounding parts?

THE WORD ATONIA.

The distinguished Berlin leaders among the specialists in gastrology, such as Ewald and Boas, have endeavored to explain the meaning of the word atony, and many others have tried

to explain the nature of atony according to their own individual views; all have succeeded in circumphrasing the word in the most comical manner, not one having contented himself with its simple translation. Surely, atony means nothing but relaxation pure and simple. If we take the trouble of looking over medical textbooks and recent contributions to medical journals, we find that much scientific nonsense —as Kant would have expressed himself—has been written concerning atony. Whosoever inclines to the opinion that this statement smacks of exaggeration may test the question for himself by simply replacing the word atony by relaxation wherever the subject deals with gastric or intestinal atony. It is proper to chronicle at this juncture the fact of its being so, for no rational therapy of gastric disorders is possible without a proper understanding of what atony really means.

In an American book on disease of the stomach, I find the following passage:

"It is impossible to invent a term which shall comprise and cannot the important features of all types of motor and mechanical insuffi-

ciency; as clear a classification as any is one based on Riegel and Boas, as follows: Simple gastric atony, or motor insufficiency, or myasthenia without dilatation." As mentioned already, Riegel has changed his views; he says distinctly, as I maintained years ago, that motor insufficiency is *not* atony; and I wish to repeat also that the word myasthenia is without any definite meaning. Our American author speaks of atonic dilatation, calls it even dilation. I may be permitted to quote another passage from him: "Gastric atony is a condition of reduced or lost tonicity of the musculature. It is a state of sub or hypo-tonicity, also very aptly designated as gastric myasthenia." Such complication, instead of saying plainly gastric atony, means abdominal relaxation. The barbarism, gastrectasia, is found very often. The preposition "ec" is impossible in the middle of a word. Let us say ectasis gastrica or gastric ectasis.

DILATION OR DILATATION.

Dilatio, onis, f. is a classical word and means retardation, delay, protraction, postponement,

putting off; it is much in use among the jurists: *dilatio ad excipiendum,* extension of time to answer (a complaint); *dilatio citatoria,* time given to appear (in court); *dilation conventionalis,* time given to the contesting parties for settlement; *dilatio definitoria,* extension of time for decision; *dilatio dijudicatoria,* time given for execution of judgment; *dilatio judicialis,* postponement pronounced by the judge, etc.

This is what I know of the meaning of the word *dilatio.*

I asked my friend, Dr. Arcadius Avellanus, the editor of *Præco Latinus,* who I believe is the best Latin scholar in the land, to give me a philological explanation and he sent me a regular treatise which is very interesting but so voluminous that I can only give here the essential points of it:

Dilatio is an abstraction of the perfect participle of differo, differe, distuli, dilatum, a compound verb consisting of *dis* or *di* (originally Greek), meaning asunder, and *fero, ferre, tuli, latum,* to carry, to fetch, to bring, etc. Thus the verb *fero, ferre, tuli, latum,*

modified by the particle *dis*, received the form of *difero, diferre, distuli, dilatum*, to put off, to postpone, to bear over to another time; whence *dilatio* (as remarked already a classical word), the postponement, the putting off, the leaving for a later time.

Dilatatio is an abstract noun from *dilato, dilatare, dilatavi, dilatatum*, to widen out, to make wide, to stretch. The Romans have never formed an abstraction (an *-io, -ionis*, noun, as *"dilatatio"*) from *dilato* until the time of Q. Septimius Florens Tertullianus (about 420 A.D.). The translator of the Vulgata has introduced this word into the Bible, and thence it came into science in the sense of stretching, widening.

The words *dilatio* and *dilatatio* express two entirely distinct conceptions, and they ought not to be confounded.

It gave me satisfaction to be confirmed by Dr. Avellanus in my opinion which I had expressed on reading the editorial in the REVIEW OF REVIEWS, namely, that dilation is one thing and dilatation another.

PALLIATIVE.

Before an aristocratic medical society—*nomina sunt odiosa*—a paper was read on "paliative" (this spelling was probably a printer's error) versus operative treatment, and in a voluminous and very popular text-book I found a chapter on palliative treatment as being in opposition to surgical treatment. It is therefore opportune to expose this—as some philosopher expresses himself—scientific ignorance.

Pallium is a Latin word, and means a covering garment, a cloak; it was the Greek outer garment in distinction from the Roman toga. The pallium was given by the Roman emperors (since the fourth century) to the higher bishops. *Pallium caritatis* is the cloak of Christian love. *Palliatio* is *new* Latin, and means covering with a cloak in the meaning which we figuratively express by the word "whitewashing." Palliative from the Latin *palliatus, a, um,* is covered with a cloak; in medicine a palliativum or palliative remedy or treatment is a remedy or treatment which is employed to ameliorate symptoms, to do for a

while until a radical remedy can be applied, or, in case a radical cure is out the question. A palliative cure is the opposite of a radical cure: that is, palliative treatment is directed against the symptoms only, not against the disease itself. *Eo ipso* even a surgical operation may under circumstances be nothing more than a palliative measure. It is a serious matter that there are physicians who employ terms without knowing what these terms really mean.

THE APPENDICITIS DISCUSSION IN BERLIN.

A few words in regard to the "Appendicitis" discussion in the Berlin Medical Society in July.

What efforts these misocainistai are making, when medical slang is attacked, we see in the case of appendicitis.

The name perityphlitis is a scientific and anatomically correct one meaning exactly inflammation or affection of the appendix vermiformis. The word "peri" here means upon, and not around. It would mean around only, if the noun referred to was given in the dativus. We have perityphlitis and paratyphlitis;

the former is the inflammation or affection of the appendix, and the latter is phlegmon of the retrocecal connective tissue which fastens the cecum and colon to the fascia iliaca.

There is an analagon in perimetritis and parametritis. By parametritis we understand the inflammatory process involving the connective tissue structures surrounding the uterus, whereas perimetritis refers to the same process involving the peritoneal structure or covering of the uterus. What better distinction can we have in both instances when we apply the elegant terms perityphlitis and paratyphlitis or perimetritis and parametritis?

Shall we call it regrettable or amusing, when the advocates of jargon in medicine distinguish between appendicitis and perityphlitis, meaning perityphlitis and paratyphlitis? They are simply guilty of nonsensical pleonasmus, "made in Germany;" I believe at least it is frequently found in German literature.

The terms "epityphlitis" and "scolecoiditis" are puerile "Lexicon-Greek," "made in Germany."

It is not the term perityphlitis which has

done incalculable harm as it reads in "The Month," but the term appendicitis which has done the harm by causing much dispute between those who follow the example of Lavoisier in insisting on scientfic nomenclature in place of jargon in medicine. These serious men do not deserve to be addressed as the writer in "The Month" addresses them, "term scavengers who will have to swallow the pill after all, whether they will or not."

We have some horrid appendicitis combinations: appendectomy of which I have given the translation on some other occasions. A colleague who thought of improving on this word called it appendicectomy. Let us suggest to him to be consequent and call it with all the finery of declension appendicisectomy; it would sound almost as nice as nephrokapsectomy or panhysterokolpectomy (Edebohls Greek).

Some years ago the monstrosity of the hermaphrodite term "appendicitis" was demonstrated by me before a medical society. One of the surgeons present—a thorough classical scholar too—was in favor of retention of the term, which he admitted to be a monstrosity,

because the public had become so frightened by the name appendicitis that they did not hesitate to submit to operation and that it was in the interest of the surgeon to retain the same.

NOSOKOMEION.

A colleague honored me by requesting my opinion as to which of the two names would be preferable to be given to a private hospital, "sanatorium" or "sanitarium," the hospital in question not claiming to have any special climatic advantages, nor of any springs nearby of certain therapeutic qualities—it being simply a plain private institution in the residence district of a large city. Presuming that my answer may be of general interest, I wish to present it for publication.

Neither of the two words in question is classical Latin, sanatorium not existing at all in that language, while *sanitarius, sanitaria, sanitarium*, has the adjectival meaning of "sanitary." There exists a verb *sanare*, to heal, and sanatorium can be formed to mean a tool or a place for healing, while *sanitarium*

only means a "sanitary" or hygienic tool, food or place.

In order to do justice to the colleague who made the inquiry, I wrote to my friend, Mr. Arcadius Avellanus, who is, I think, the greatest Latinist in the land, to give me some historical information referring to the two words. He answered: "The nearest Roman institution in this direction was the *medicina*, or medical shop, the office of a physician, like *tonstrina, pistrina,* etc.—adjectives, *taberna* (shop) being omitted. The Roman physicians used to sell their drugs in these places and took care of the patients who would resort to them for help or advice."

Mr. Avellanus confirmed my opinion that "sanitarium" is more suggestive of passive healing (*sanitas, sanitatis,* health), taking care of a person and aiding nature in its work; while "sanatorium" implies aggressiveness, as though defying nature and healing by force or special appliances.

Preferable, I think, to either sanatorum or sanitarium is the Greek word *nosokomeion,* for it is classical, and concerning its correct-

ness and distinctness of expression there exists not the faintest shadow of a doubt. If we compare this Gerek word with the new formations, "hospital," "sanatorium," sanitarium," we shall find it preferable to all. Hospital is not a Latin word. The nearest to it would be *hospicium,* but this has many meanings, none of which implying what we understand by hospital. There is also the word valetudinarium, health resort, but this cannot be used as meaning hospital. It is true, everybody knows exactly what is meant by the word hospital, but we shall see why nosokomeion deserves to be so introduced as the more elegant and the more useful.

Nosos, the sickness.

Komeo, to take care of.

Nosokomeo, to take care of sick.

Nosokomeion, an institution for the care of sick.

Nosokomos, the male nurse, and the female nurse (ὁ νοσοκόμος ἡ νοσοκόμος).

Nosokomia, the care given to the sick.

Perhaps our refined trained nurses will thank me for suggesting the word *"nosoko-*

mos," since by applying it to them there is no danger of confounding it with infants' or children's nurse, nor with the ridiculous word, wet-nurse.

I may be permitted to dwell on another beauty of the Greek language by referring to combinations with the word *komeo*:

Brephos, a new born child, an infant.

Brephokomeo, taking care of infants.

Brephokomeion, an infant asylum.

Gerontokomeion, or *gerokomeion,* asylum for old aged.

Phrenokomeion, an insane asylum.

Of all things which are beautiful in this world, nothing excels the Greek language, not only the classical Greek, which is only a small part of the whole, but of Greek spoken and written in Greece at this present time.

SYMPOSIUM.

Symposiium (τὸ συμπόσιον) is a banquet a feast and one of the features of such banquet or feast is drinking together (Συμπίνω - συν, πίνω. Συμπότης - συν, πότης is one with whom whom we drink in company. I know very well

that in English language is understood by symposium a collection of opinions or essays, but this is incorrect. Incorrectness of such kind may creep in every living language, but in all civilized countries there are men of taste —in Germany and France there are even patriotic societies—who exert themselves to eliminate from the language whatever has been found incorrect.

POLICLINIC AND POLYCLINIC.

The word "policlinic" is formed (in bad taste) from πόλις and κλινική, a clinic of the city, the beds of which are in the dwellings of the citizens; the translation of the word "polyclinic" is an institution with many beds; but in reality this term is applied also to institutions without any beds in which patients are treated. The only correct term is astyclinic, *i. e.*, municipal clinic.

THE CORRUPTION OF LANGUAGE.

(From an editorial published in the year 1896.)

In an address recently delivered before the American Medical Editors' Association atten-

tion was called to what was termed unreasoning conservation that prevails in the spelling of medical words, and this was attributed to a dislike of change and ignorance of philology. The following recommendations were made:

"1. Abolish the bothersome , œ, supplanting it by *e*.

"2. Omit *al* to adjectives having already the adjectival suffix *ic*.

"3. Drop the hyphen in words derived from the classic languages, retaining them only in words of English origin when both are nouns. Write *cul-de-sac, culdesac; anti-toxin, antitoxin;* but write *skin-diseases, heart-murmur.*

"4. Drop the useless *te* from curet, brunet, cigaret, as we have already done in *quartet, corset, bouquet,* and cut off the *me* in *program, gram, centigram,* as we do in *telegram, diagram.*

"5. Use figures instead of writing out numbers above ten.

"6. Anglicize foreign terms as far as possible.

"7. Adopt the recommendations of the American Association for the Advancement of

Science, and drop the *e* in bromide, iodide, and similar words.

"8. Avoid accents and dieresis.

After reading these remarks I am extremely sorry that anybody ever made them.

Any one who has studied for himself the slang of the rabble, or has read Zola literature, is aware of what special delight the lower classes take in applying the word *cul*—for the translation of it I have to refer to a French-English dictionary, since it is impossible to print it in this journal. Some French paper, in order to avoid this word, read: "McMahon (at the battle of Sedan) was wounded in that part of the body without which even a maréchal of France can not sit down." Every small boy in Germany knows it, however; the French warriors during the time of Napoleon must have used the word very frequently, since they succeeded in popularizing it in Germany. It is certainly amusing to hear that it is derived from a classical language!

Curet means one thing—namely, a leather used by sword makers, and *curette* means another. There was never a word *quartette* ex-

cept the English corruption of the Italian *quartetto*. The French word is *corset*, not *corsette*; the latter is also an English corruption. *Bouquet* in French means a bunch of flowers, and *bouquette* means buckwheat.

FROM THE POST-GRADUATE, MAY, 1904.

Sir:—In the editorial comments on "The Month" in your issue for April you have kindly mentioned my modest historical sketches, published in a Berlin medical journal, and also my labors to call attention to the significance of Greek in medicine. The fear you express that generations will pass before we shall have a common tongue for educated people I do not share. More and more during recent years have excellent men of our profession expressed warm interest in the subject of Greek in medicine, and since these expressions have been addressed to your humble servant, I naturally enough feel proud to have excited this interest.

Will you permit me to say that I should never have succeeded in obtaining a hearing throughout the world as I have done, and in

being able to record my great satisfaction at having stirred the hearts of many of the best men for something that is beautiful, if it had not been for the encouragement and aid during the ten years that have elapsed since Dr. Roosa presided over that meeting at our Academy of Medicine, on March 15, 1894.

The performance of a classical Greek drama by real Greeks, residents of New York, in the real pronunciation of Greek of the time of Sophocles, which is the pronunciation of Greek, of the Living Attic Greek of to-day.

In a certain magazine published on April 2, 1904, it is said that it had remained for an American woman to discover our Greeks to us. Indeed, this was a happy discovery.

Four times, during the last week of March, Clinton Hall, on New York's East Side, has been packed to the doors by an audience chiefly composed of ladies and gentlemen of distinction in American society, of scholars who came from Boston, Philadelphia and Washington, of students of Vassar College and of other colleges where Greek is taught, and of Greeks of New York, to see the performance of a So-

phoclean drama. All have experienced a new conception of the greatness of the classical Greek drama, a new insight into the spirit and character of the Greek, both the ancient hero and his descendant of to-day.

THE POST-GRADUATE mentions that the use of the modern Greek pronunciation and accent has been criticized in some quarters. Such criticism is, in truth, the most monumental climax of absurdity and ignorance imaginable. Sophocles' drama is in Attic, and the pronunciation of Attic of the time of Sophocles is identical with the pronunciation of Attic as spoken throughout Greece to-day. We possess conclusive evidence that Greek of the time of Sophocles was pronounced exactly as Greeks pronounce their language at present. Inscriptions, especially on coins, mostly spelled phonetically, bear witness to this fact. We know how Greek has been pronounced from the seventh century before the Christian era down to the present day, but thus far the college professors of Greek have conspired to suppress the truth about the old-time pronunciation of Greek in its relation to that of to-day.

The performances of Ajax were the culmination of ten weeks of ceaseless work in the face of difficulties.

After the successful production of the "Ajax" at Hull House, Chicago, in December, Miss Mabel Hay Barrows, who inspired and executed it, was invited to undertake the same work for and with the Greeks of New York. That she has succeeded in carrying the task through, is due to a devotion to an artistic ideal, and unbounded enthusiasm, a genius for hard work, and a resourcefulness in the face of discouragement, that means much for the Greeks of New York. Dignity, noble simplicity, and genuineness were the characteristics of the performance. The songs and the dances of the Chorus were beautiful, a revelation of the time when the gods of Olympus yet ruled the Greek world and when the world was more joyful and more beautiful than to-day.

Miss Barrows brought the Greeks of New York together; they were enthusiastic, spiritually elevated, conscious of an ancient heritage, happy. The Greeks of New York have per-

formed worthily one of their great ancient masterpieces, and they have added something thereby to the art of New York and the life of its people.

This event will be of far-reaching consequence. Thus far it has led to the idea of formation of a society similar to the Philhellenic Society of London. Twenty Greeks, several of whom took part in the performance, have come together and invite Americans, ladies and gentlemen, to join in promulgating by means of a regular association a better understanding of the Greeks of our time and of Living Greek.

When the truth about Living Greek shall be known, in spite of the misrepresentations which thus far have prevailed, there will be little difficulty in convincing the medical profession that the much desired and *needed* uniform, correct—that is, really scientific—medical onomatology can at once be had, if we will but consult our Greek colleagues and their literature.

As soon as the truth about Greek is known, this language will be considered as the only

one worthy to be made the universal language of scholars.

AILOUROPHOBIA.

This term has been introduced by Weir-Mitchell to designate morbid, hysterical fear of cats.

Ailouros means indeed cat, but in a comical or poetical sense, from αἰόλλω and οὐρά, indicating the peculiar movements the cats and some other animals perform with the tail. By *ailouros* is understood, in some parts of Greece, marten. A German fable reads:

> Thier und Menschen schliefen feste,
> Selbst der *Hausprophete* schwieg,
> Als ein Heer *geschwänzter* Gäste
> Von den nächsten Dächern stieg, etc.

Here the cock is called "Houseprophet" and the cat "Tailed Guest" analogous to *ailouros*, the cat, as for instance Herodot circumscribes our "Tabby."

The distinct name for cat is γαλῆ (contracted from γαλέη) and the only scientific term for the nervous affection, when called by a Greek name, is Galeophobia.

XII.

From *Deutsche Medizinische Presse*, No. 8, 1906.

SCIENTIFIC MEDICAL NOMENCLATURE.

By Dr. Herbert Krüger.

In the course of the last few years rather a large number of medical dictionaries have made their appearance for the purpose of interpreting and explaining technical terms which are frequently unintelligible even to those medical men who have had the advantage of a superior linguistic education. To this main part of their task these dictionaries have done more or less full justice, but they have contributed little or nothing toward rendering medical nomenclature really scientific by stigmatizing and eliminating the numerous wrongly constructed or wrongly applied expressions or by recommending correct expressions in their places. As a consequence, positive monstrosities in faulty word construction are the order of the day, and their number are rather on the increase, than the reverse. The efforts made in anatomical no-

menclature in this respect are well known, but in all other branches of our science everything has remained untouched save in a few isolated instances. Everybody uses linguistic monsters which have by no means a comic effect, as might be expected, but are supposed to represent the quintessence of scientific expression. The teachings of the professors are handed down to the students, and thus the evil has already become a hereditary one. Only a small minority notice the mistakes which are dished up to them, while the majority are totally indifferent to the question whether a word is right or wrong. Every modern text book bears testimony to the above. The barbarisms have established themselves and even judicious medical men are apprehensive lest a change in the existing order of things might lead to a confusion of conceptions, whereas the very contrary is to be expected.

Others again believe that only a giant work —hopeless at that—could improve medical nomenclature. Such, however, is not the case. It is the incontestable merit of Professor Rose, of New York, to have pointed out that the requisite large mental work has already been taken off our shoulders by our Greek colleagues, who, in an unobtrusive and diligent way, have already created appropriate words,

in strict accordance with grammatical rules, for every medical conception of modern times, and these words we should simply have to take over.

In the present Greek medical nomenclature there are not only the good, genuine words of the ancient authors, but a happy selection of new ones has been formed upon the same rules from the genuine Greek word treasure, while the cumbersome Latin language, which is totally unsuitable for new-formations and combinations, and which has produced only one medical classic author, has remained entirely out of consideration. There is nothing to prevent our taking over the modern Greek nomenclature, except the absence of a work which contains the necessary instructions. It is therefore to be hailed with the greatest gratification that Professor Rose also undertakes the second step to effect an improvement in medical nomenclature, by compiling a work to fill this requirement, and which is to be published in the near future.

In conclusion a few examples may illustrate the above statements. For "blood-spitting" the senseless word "haemoptoe," the second half of which does not exist in any of the known languages, is frequently used. Galen and his Greek predecessors used the word

"haemoptysis," which has probably appeared too correct to our scientific men.

If this illustrates our knowledge of old, existing words: what can be expected of those newly formed? Here ignorance celebrates veritable orgies. Karyokinesis is a favorite word which is supposed to signify nuclear motion. Unfortunately, however, karyon means nut in the Greek of all epochs, so that the entire word really signifies nut motion. The correct word in the present Greek is pyrenokinesia, because nucleus means pyren. Words ending in -genous, supposed to signify generating, are very fashionable just now, as in pathogenous, dynamogenous, for generating disease, force, etc. In Greek, however, this termination has only the one meaning of "resulting from," a fact which is exemplified by the words in use with us "haematogenous" or "hepatogenous" icterus. The meaning of generating is expressed in Greek by the termination -gonos, so that generating disease would be translated by nosogonous, etc. The same holds good for the corresponding substantives, thus nosogonia (after kosmogonia), and not pathogenesis.

Innumerable are the hybrid words which have been made up of two different languages, as for instance seborrhoea instead of the cor-

rect term steatorrhoea; albuminuria instead of leucomaturia, haemoglobin instead of haemosphaerin, etc.

Finally, orthographic mistakes have become widely disseminated, such as leucaemia instead of leuchaemia, myosis instead of miosis (from meioo, make smaller).

XIII.

A BRIEF GUIDE TO THE LEARNING OF MODERN GREEK FOR THOSE WHO KNOW CLASSICAL GREEK.

By Dr. Herbert Krüger.

(Translated from the German.)

The Greeks of to-day use the old Greek letters. The pronunciation has not undergone essential changes in the course of time, the essential characteristics of the present pronunciation can be traced back two thousand years. Of significance for the pronunciation of to-day is the fact that there no longer exists a distinction between long and short sounds, that every vowel is equally pronounced, half long; and that only those which are accented are made distinct by the vocal stress.

A change exists also in poetry, in so far as modern verses are pronounced strictly according to the accent, and not according to the quantity of the syllables. The old Greek orthography has been retained for historical reasons, although some signs are not essential in relation to present pronunciation. The three accents mark only the stress on the accented

syllable. The old breathings, the rough and the smooth, are entirely alike in pronunciation. They are only retained and distinguished in writing. The doubling of consonants does not affect pronunciation.

A, α—alfa, like a in father.

B, β—vita, like v in visit.

Γ, γ—gamma, before vowels like a, o and u and all consonants, like g in go, but like y before e and i sounds; γκ and γγ in a word are both pronounced like ng, for instance in ἄγγελος, an angel, ἐγκάρδιος, heartily; gk at the beginning of a foreign word marks the pronunciation of a hard g, for instance γκολοά—Gaulois.

Δ, δ—dhelta, like our soft th in the.

E, ε—epsilon, like e in bet.

Z, ζ.—sita, like our z.

H, η—ita, like ee, for instance in ἐλέησον, have mercy.

Θ, θ—thita, like the sharp th in thief, ὁ Θεός—God.

I, ι—iota, like ee, before vowels sometimes like j, for instance ἰατρός, a physician.

K, κ—kappa, like k.

Λ, λ—lamwdha, like l.

M, μ—my, like m.

N, ν—ny, like n.

Ξ, ξ—xi, like x or ks.

O, ο—omikron, like o in or.

Π, π—pi, like p, but after m or n like b, for instance, ἔμπορος = emboros, τὴν πόλιν = timbolin; μπ at the beginning of a word is pronounced like b, e. g. μπέης = beïs.

P, ρ—rho, like r.

Σ, σ, ς—sigma, like ss, but before β, γ, δ, μ, or ν like ζ.

T τ—tav, like t, but after n like d, τὴν τιμήν = tindimin.

Υ, υ—ypsilon, like i in if, but after some diphthongs like v (f or w).

Φ, φ—fi, like f.

X, χ—chi, like ch in chirograph.

Ψ, ψ—psi, like ps.

Ω, ω—omega, the same as o.

The diphthongs are pronounced as follows:

αι like e in bet.

ει like i in is.

οι, the same as ee.

υι, the same as ee.

ου like oo in fool.

αυ, ευ, ηυ are pronounced like av, ev, in laugh, ever, give.

DECLENSION.

The old dual forms have disappeared entirely. In the written language the forms for the dative are frequently retained; in conversational language, however, the dative is supplanted as a rule by the preposition εἰς with the accusative, for instance, ἔδωκα τὸ βιβλίον εἰς τὸν ἀδελφόν, instead of τῷ ἀδελφῷ. Many words now in use are oldest Greek, although they do not appear in the classical writers, for instance, τὸ νερόν, water; τὸ κρασί, wine; ὁ βράχος, rock.

COMPARATIVES.

The forming of comparatives corresponds in general with that in classical Greek.

The comparative with the article serves frequently to supersede the superlative; for instance, ὁ εὐτυχέστερος = εὐτυχέστατος, the most happy. The superlative form without the article signifies a very high degree (elations), for instance, ὁ καιρὸς εἶναι ὡραιότατος, the weather is extraordinarily beautiful.

In some adjectives the comparative form is superseded by πλέον with the positive, for instance, ἄσχημος, ugly; πλέον ἄσχημος, more ugly; ὁ πλέον ἄσχημος, the most ugly.

Irregular comparative forms have: καλός, good; καλύτερος (or καλλίτερος), better.

κακός, bad; χειρότερος, worse; πολύς, much; περισσότερος, more; μέγας (μεγάλος), large; μεγαλείτερος, larger.

"Than" after the comparative is expressed either in the old way by the genitive or by ἤ or by ἀπὸ with the accusative.

THE PREPOSITIONS.

Except ἀφιμί all the old Greek prepositions with their old constructions are in use. It is to be noted that ἀπὸ is frequently connected with the accusative; εἰς means as well "towards" to the question "where to" as also "in" to the question "where."

A new formation is the preposition μέ (from μετὰ, which is still used signifying "with" and "after"); it governs the accusative.

THE PRONOUNS.

To distinguish it from ἡμεῖς, the similar sounding ὑμεῖς is now used in the form σεῖς.

In the oblique cases the personal pronouns have abbreviated enclitic collateral forms:
μᾶς for ἡμῶν, ἡμῖν, ἡμᾶς and σᾶς for ὑμῶν, ὑμῖν, ὑμᾶς.

So also has the personal pronoun of the third person: αὐτός, αὐτή, αὐτό in its oblique cases ab-

breviated enclitic collateral forms, found by eliminating the syllable αυ. All abbreviated forms of the pronouns are placed immediately *before* the verbal form, but *after* the imperative, and may be also as possessive pronouns.

Examples: εἰπέ μας, tell us; δὲν τὸ λέγω, I do not tell it; οἱ γονεῖς μας, our parents; τὰ βιβλία των, their books.

As a specific pronoun αὐτός, αὐτή, αὐτό serves instead of οὗτος, αὕτη, τοῦτο which is still used in the popular language as τοῦτος, τούτη, τοῦτο.

Instead of the old relative pronouns is mostly used ὁ ὁποῖος, ἡ ὁποία, τὸ ὁποῖον, who, which; one hears also frequently simply ποῦ for all cases and genera.

Of the same meaning as the interrogative pronouns τίς, τί, who, what, are ποῖος, ποία, ποῖον.

New formations are the following pronouns: κανείς, καμμία, κανέν, somebody, with a negation: nobody (declined like οὐδείς), ὁ καθείς, ἡ καθεμία, τὸ καθέν, every one (used substantively), κάθε, everyone (used adjectively and indeclinable), τίποτε, something, negative: nothing. κάποιος, α, ον, somebody; ὅποιος, α, ον, whoever; κάμποσος, η, ον, pretty much.

Instead of the old reflexive pronouns there is

frequently used for all three persons an oblique case of ἑαυτός with the corresponding enclitic possessive pronoun, for instance, ἀγαπᾷ μόνον τὸν ἑαυτόν του, he loves only himself.

NUMERALS.

The following numerals deviate from the Attic τέσσαρες: τέσσαρα, four; δεκατρεῖς, ία, thirteen; also δεκατέσσαρες, α = fourteen, δεκαπέντε = fifteen, δεκαέξ = sixteen, δεκαεπτά = seventeen, δεκαοκτώ = eighteen, δεκαεννέα = nineteen. A thousand is χίλιοι, αι, α; two thousand, however, is δύο χιλιάδες, etc. A million = ἓν ἑκατομμύριον.

In conversational language some numerals are changed: ἕνας, μία ἕνα = εἷς, μία ἕν. τριάντα = τριάκοντα; σαράντα = τεσσαράκοντα; πενήντα = πεντήκοντα; ἑξῆντα = ἑξήκοντα; ἑβδομήντα = ἑβδομήκοντα; ὀγδόντα = ὀγδοήκοντα; ἐνενήντα = ἐνενήκοντα.

THE CONJUNCTIONS.

The following conjunctions are new formations: νά, that (from ἵνα); ἐνῷ, while; ἀφοῦ, after, then; μολονότι, although (from μὲ ὅλον ὅτι); ἄν, if; ὡς ἄν, as if, as when; διὰ νά, thereby; χωρὶς νά, without (something occurring); παρὰ νά, than; ἀντὶ νά, instead of (something occurring).

CONJUGATION.

In conjugation we find several essential deviations from classical Greek in so far as the old forms for the infinitive, the future, the perfect and the pluperfect as well as the optative, have been given up, having superseded or formed differently. Modern Greek, however, has a conditional and distinguishes strictly between single and repeated action, since all forms constructed from the root of the present signify continuation of the action, those derived from the root of the aorist designate one single action.

The superseded forms are represented partly with the aid of the verb ἔχω, I have, εἶμαι, I am, θέλω, I will, or participles or old shortened infinitive forms, partly with the aid of the conjunction νὰ, that, the particles θὰ (from θέλω, ἵνα) and ἂς (from ἄφες or ἔασον).

The middle form εἶμαι, I am, which is used instead of the old εἰμὶ, is conjugated as follows:

Present.	*Imperfect.*
εἶμαι, I am	ἤμην, I was
εἶσαι, thou art	ἦσο, thou wast
εἶναι, he is	ἦτο, he was
εἴμεθα, we are	ἤμεθα, we were
εἶσθε, you are	ἦσθε, you were
εἶναι, they are	ἦσαν, they were

The other auxiliary verbs are regularly conjugated.

The formation of the suppressed tense forms here enumerated is done in the following way:

First Future.

The future is generally formed by the particle θά with the form of the present subjunctive or the aorist, the present form designates continuous action, the aorist form one single action; for instance, θὰ γράφω τακτικῶς πρὸς αὐτόν, I shall write regularly to him; however, θὰ γράψω σήμερον ἐπιστολὴν πρὸς αὐτόν, I shall write to-day a letter to him.

Instead of these ordinary forms we find sometimes another construction with the aid of θέλω and old, partly corrupted forms of the infinitive: θέλω γράφει = θὰ γράφω; θέλω γράψει = θὰ γράψω; θέλω γράφεσθαι = θὰ γράφωμαι; θέλω γραφῆ = θὰ γραφῶ.

Conditional.

The conditional is generally formed by θὰ with the imperfect.

For instance: θὰ ἔγραφον. I would write.

If, however, in the conditional likewise a lasting and a single action are to be distinguished, circumscribed collateral forms similar to the future are employed.

For instance: ἤθελον γράφει and ἤθελον γράψει, I would write (continuously or often).

Perfect.

The perfect is circumscribed either with the aid of ἔχω or εἶμαι with the participle of the perfect passive, as ἔχω γεγραμμένον, ην, ον or εἶμαι γεγραμμένος, η, ον, or, which is more frequent, by ἔχω with shortened active or passive infinitive forms (of the aorist).

For instance: ἔχω γράψει, I have written, ἔχω γραφῆ, I have been written to.

Pluperfect.

The pluperfect is formed exactly like the perfect, but with the aid of the imperfect of the auxiliary verbs.

For instance: εἶχον γράψει or εἶχον γεγραμμένον, ην, ον; εἶχον γραφῆ or ἤμην γεγραμμένος, η, ον.

Second Future.

The second future is formed to correspond with the perfect, although also with the aid of the future of the auxiliary verbs.

For instance: θὰ ἔχω γράψει, I shall have written, θὰ εἶμαι γεγραμμένος, η, ον = θὰ ἔχω γραφῆ.

Past Conditional.

The past conditional is likewise formed to correspond with the perfect, but with the aid of the conditional of the auxiliary verbs.

For instance: θὰ εἶχον γράψει, I would have written.

Infinitive.

The old forms of the infinitive are used very rarely, and then only in a decidedly substantive sense; for instance, τὸ δοῦναι καὶ λαβεῖν, debit and credit. As a rule the infinitive is replaced by a phrase with "that," νὰ and the subjunctive; for instance, I intend to travel to Greece, σκοπεύω νὰ ταξειδεύσω εἰς τὴν Ἑλλάδα.

There are, however, sometimes other supersessions possible; for instance, he saw him coming = τὸν εἶδεν ἐρχόμενον.

Otherwise the conjunction νὰ and the particles θὰ and ἂς are applied in several ways in modern Greek.

With the subjunctive νὰ is always to be attached; for instance, νὰ γράψω, I may write, or interrogatively, shall I write?

For replacing some numeral forms of the imperative, νὰ or ἂς also serves, especially in the first

and third persons, for instance, νὰ or ἂς ἔλθῃ, he may (shall) come, instead of ἐλθέτω.

Further νὰ and ἂς serve with the imperfect for the designation of an (unrealizable) wish; for instance, ἂς ἤμην ἡ περιστερά, O if I only were the dove!

It is further to be noted that θὰ with the aorist indicative means a probability in the past; for instance, θὰ ἔλαβε τὴν ἐπιστολήν μου, he will probably have received my letter; dependently, one says: νομίζω νὰ ἔλαβε τὴν ἐπιστολήν μου, I believe that he may have received my letter; while νομίζω ὅτι ἔλαβε means I believe he has received.

Details of the Formation of the Tenses.

Instead of the middle aorist forms, the passive are mostly used; for instance, ἠσθάνθην instead of ἠσθόμην, I felt.

Remarkable in modern Greek is the circumstance, that the second person of the passive present and of imperfect have always the full ending -σαι or -σο.

For instance, γράφεσαι, instead of γράφῃ, thou wilt be written; ἐγράφεσω, instead of ἐγράφου, thou wouldst be written.

Instead of the terminations -ουσιν and -ωσιν of

the third person plural stands often the ending -ουν; for instance, γράφουν, instead of γράφουσιν or γράφωσι; γραφοῦν, instead of γραφῶσιν.

Analogy formations and transposition, as in declension, have produced a large number of new forms of which some examples may be given:

The imperative of the aorist has often present endings; for instance, γράψε, instead of γράψον; λύσου, instead of λύθητι.

Numerous analogy formations between the imperfect and the aorist have been known for thousands of years; for instance, ἔγραφα, instead of ἔγραφον; ἄγραφαν, instead of ἔγραφον; on the other hand, ἔγραψες, instead of ἔγραψας; ἐγράψετε, instead of ἐγράψετε, and more others.

In conversational language it has become customary to employ aorist forms in κα; for instance, ἔδωκα, have been adopted, for the aorist of the passive indicative; for instanee, ἐδόθηκα, I was given; ἐδόθηκας, etc.

In conversational language sometimes the contracted verbs in εω and αω have special endings in the imperfect of the active; for instance, ὡμιλοῦσα, instead of ὡμίλουν, I spoke, ὡμιλοῦσες, etc.

The augment is left out in certain cases or is placed, in compounds, before the preposition.

For instance, ἐνθυμήθην, instead of ἐνεθυμήθην, I did remember; ἐπρόκειτο, instead of προέκειτο, it concerhed.

The reduplication is also lacking sometimes; for instance, πληρωμένος, paid (from πληρόω, to fill).

CONTRACTED VERBS AND THOSE IN -μι.

The contracted verbs are formed according to the rules of classical Greek: there is only one exception, namely, the verbs in -όω are mostly changed into similar ones in ώνω, which then are conjugated regularly.

For instance, δουλώνω, instead of δουλόω, δουλώνεις, ει, etc.

In a similar way the old Greek verbs in μι are changed into those in ω. For instance:

δίδω, instead of δίδωμι, give; Aoristus, ἔδωκα; Conj., νὰ δώσω.

θέτω, instead of τίθημι, sit; Aoristus, ἔθηκα; Conj., νὰ θέσω.

στήνω, instead of ἵστημι, stand; Aoristus, ἔστησα; Conj., νὰ στήσω.

ἀφίνω, instead of ἀφίημι, let; Aoristus, ἀφῆκα; Conj., νὰ ἀφήσω.

δεικνύω, instead of δείκνυμι, show; Aoristus, ἔδειξα; Conj., νὰ δείξω.

Here may find place some verbs new formed from old roots: ἀρχίζω, I begin; ἠμπορῶ (έω), I can; ἠξεύρω, I know; κουράζω, I tire (trans.); παίρνω, I take (ἐπαίρω); περνῶ (άω), I pass by (περάω); πηγαίνω, I go (ὑπάγω), Aoristus ἐπῆγα; λησμονῶ (έω), I forget; πληρώνω, I pay.

Others have changed their original meaning: ἀναχωρῶ (έω), I depart; εἰδοποιῶ, I inform, κάμνω, I do, make; ὁμιλῶ (έω), I speak; παρακαλῶ (έω), I beg; παύω, I cease (also transitive); τρώγω, I eat; φθάνω, I arrive, I satisfy.

SYNTAX.

The syntax in modern Greek has, compared with old Geeek, been much simplified and has sustained some changes, which, however, can easily be learned from reading.

It may be mentioned here that in modern Greek the agreement of the parts of the phrases requires, when the subject is the neutral plural, the plural of the finite verb; for instance, τὰ παιδιὰ ἀγαποῦν τοὺς γονεῖς, instead of τὰ παιδιὰ ἀγαπᾷ τοὺς γονεῖς, the children love the parents.

It is still to be noted that instead of εἰ = when, ἐὰν (or ἂν) is mostly used as a negative meaning: ἐὰν δὲν, ει = it is now expressed by ἂν.

Some examples of new words may be given:

airship, τὸ ἀερόστατον
automobil, τὸ αὐτοκίνητον
avenue, ἡ λεωφόρος
bicycle, τὸ ποδήλατον
canon, τὸ τηλεβόλον
concert, ἡ συναυλία
custom house, τὸ τελωνεῖον
electricity, ὁ ἠλεκτρισμός
factory, τὸ ἐργοστάσιον
fashion, ὁ συρμός
gunpowder, ἡ πυρῖτις
illuminating gas, τὸ φωταέριον
industry, ἡ βιομηχανία
minister, ὁ ὑπουργός
newspaper, ἡ ἐφημερίς
piano, τὸ κλειδοκύμβαλον
police, ἡ ἀστυνομία
post, τὸ ταχυδρομεῖον
postage stamp, τὸ γραμματόσημον
railroad, ὁ σιδηρόδρομος
revolver, τὸ περίστροφον
serumtherapy, ἡ ὀρροθεραπεία
stage coach, omnibus, τὸ λεωφορεῖον
steamer, τὸ ἀτμόπλοιον
student, ὁ φοιτητής
subscription, ἡ συνδρομὴ
ticket, τὸ εἰσιτήριον
university, τὸ πανεπιστήμιον
visiting card, τὸ ἐπισκεπτήριον

I am under obligation to Mr. HARRY STAMIS, a native of Crete, who established the first Greek printing house (Typographeion) in New York, for setting up the Greek text in this book.

THE AUTHOR.

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